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THE UNITED STATES

CATHOLIC MAGAZINE.

1844.

PAINTED BY I. P. DE. C ENGRAVED BY J. SARDAIN.

The Most Rev.d John Carroll.

First Archbishop of Baltimore.

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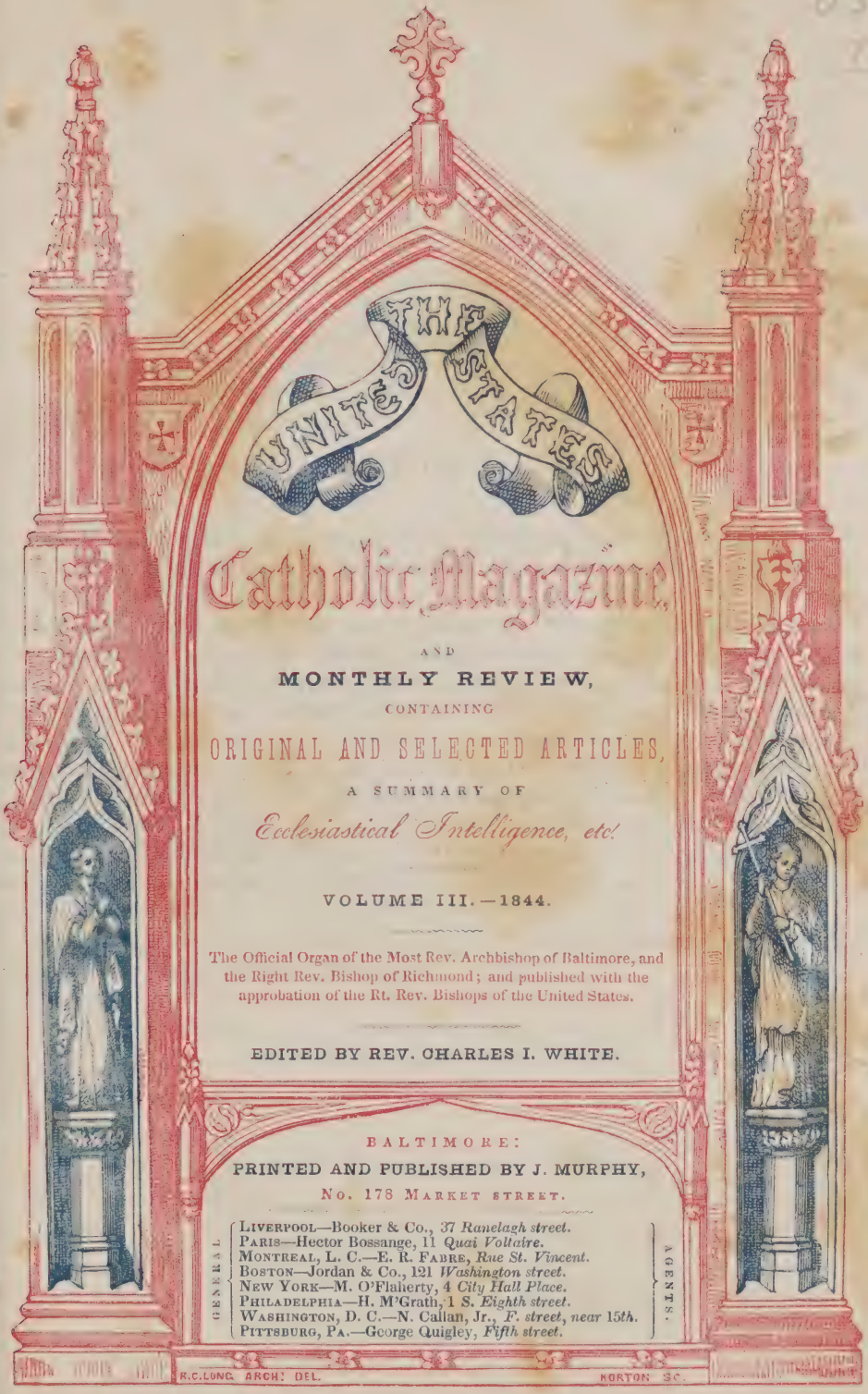

Catholic Magazine,

AND

MONTHLY REVIEW,

CONTAINING

ORIGINAL AND SELECTED ARTICLES,

A SUMMARY OF

Ecclesiastical Intelligence, etc.

VOLUME III.—1844.

The Official Organ of the Most Rev. Archbishop of Baltimore, and the Right Rev. Bishop of Richmond; and published with the approbation of the Rt. Rev. Bishops of the United States.

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NOTICE.

In completing this volume of our Magazine, we think it due to its patrons to express our grateful acknowledgment of the encouragement which they have given to our efforts, convinced as we are that this encouragement has been in no small degree conducive to the advantage of religion, the great object contemplated in our publication. We have the satisfaction to know that the character and spirit of the work, in general, meet with the approbation of those whose judgment is most worthy of consideration, and we are authorized to infer, in connection with the circulation it has received, that the Magazine has not been unsuccessful in its attempt to promote the good cause. For this result we are mainly indebted to our collaborators and subscribers, who contribute their respective parts to the usefulness of the periodical, and we accord to them the full measure of thanks to which their important co-operation is entitled, while at the same time we express the hope, in view of the good which their continued concurrence must certainly produce, that they will sustain the work in the accomplishment of its laudable objects. No efforts will be spared on the part of its conductors to merit this favor, and to render the periodical worthy of universal patronage.

For the particulars relative to the ensuing volume, the reader will please to consult the notice of the publisher, which accompanies this number.

APPROBATION.

We earnestly recommend to the clergy and laity, The United States Catholic Magazine, a Catholic periodical published monthly in Baltimore. It is calculated to promote the honor of our holy religion, and will, we trust, have a place in every Catholic library.

Baltimore, *Circumcision of our Lord*, 1842. † Samuel, *Archbishop of Baltimore.*

I hereby establish the United States Catholic Magazine my official organ of public communication with the clergy and laity of the archdiocess of Baltimore. Should it become necessary to address them on any subject before the regular period for the publication of the Magazine, an extra sheet will be issued, corresponding in dimensions and style with those of the periodical.

Feast of St. Mark, 1843. † Samuel, *Archbishop of Baltimore.*

The undersigned wish to express their approbation of the manner in which the United States Catholic Magazine has hitherto been conducted; and their confidence in the able and zealous directors who superintend its pages, authorizes them to recommend it to the patronage of the faithful of their respective diocesses.

† Benedict Joseph, *Bishop of Boston.*
† Michael, *Bishop of Mobile.*
† John Baptist, *Bishop of Cincinnati.*
† Guy Ignatius, *Bishop of Bolena and Coadjutor of Louisville.*
† Anthony, *Bishop of New Orleans.*
† Mathias, *Bishop of Dubuque.*
† John, *Bishop of New York.*
† Richard Pius, *Bishop of Nashville.*
† Cœlestine, *Bishop of Vincennes.*
† Peter Paul, *Bishop of Zela, and Administrator of Detroit.*
† John Joseph, *Bishop of Natchez.*
† John M., *Bishop of Claudiopolis, and Vicar Apostolic of Texas.*

Having within my jurisdiction no press through which to publish the official documents o the diocess, I have selected for that purpose the United States Catholic Magazine, and as suc recommend it earnestly to the reverend clergy and laity thereof.

† Richard Vincent, *Bishop of Richmond.*

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ERRATA.

Page 91, note, instead of *Robinson* read *Robertson*.
" 157, in some copies, instead of *Sachat* read *Lachat*.
" 172, second column, line 26, instead of 1773 read 1774.
" 179, first column, line 34, instead of *usually* read *casually*.
" 227, second column, at the end, instead of *were it not*, read *had it not been*.
" 249, first column, line 15, instead of *his* read *its*.
" 398, second column, line 16, instead of *Clement XV* read *Gregory XV*.
" 459, first column, line 3, instead of *Kalberstadt* read *Halberstadt*.
" 511, second column, eighteenth line from bottom, instead of *Jane* read *Alice*.
" 512, second column, for the date of Archbishop Neale's death, read 18th June, 1817.
" 549, second column, instead of *gold worships* read *gold-worship*.
" 552, second column, instead of *rolled* read *rolling*.
" 554, first column, instead of *spire* read *epic*.
" " second column, instead of *poor living* read *poor-loving*, and instead of *death-labor, fosterings*, read *death-labor fostering*.
" 555, second column, instead of *about* read *anon*, and instead of *air* read *ave*.
" 555, second column, line 19, instead of *dormence* read *darkened*.
" 556, first column, line 4, instead of *just to* read *just and*.
" 596, first column, line 24, instead of *Tuenlana* read *Fuenlana*.
" 645, first column, line 2, instead of *Malta* read *Rhodes*.
" 677, first column, instead of *Holland* read *Belgium*.
" 691, second column, line 23, instead of *weir* read *wear*.

THE

UNITED STATES CATHOLIC MAGAZINE

AND MONTHLY REVIEW.

JANUARY, 1844.

BRANDE'S ENCYCLOPEDIA.

An Encyclopedia of Science, Literature, and Art; comprising the history, description and scientific principles of every branch of human knowledge, &c. General Editor, W. T. Brande, F.R.S. L. and E. &c. N. York: Harper & Brothers.

NOTWITHSTANDING the vast number of encyclopedias of every form that have crowded the literary market during the last century, that of Mr. Brande has been extensively circulated, and has no doubt flattered many a purchaser of the work with the idea that he possesses, at least on the shelves of his library, every branch of human knowledge, and that, in the highest degree of perfection that science has attained in this enlightened age. It cannot be denied that the new encyclopedia has numerous advantages over its predecessors. Among its contributors are several gentlemen who enjoy a high reputation in Europe for their learning, and who are capable of writing with accuracy on the latest developments that have been given to chemistry, mineralogy, geology, zoology, mechanics, physics, botany, and other sciences. Its contents also have not been suffered to expand into a collection of several huge volumes, which are equally appalling to the understanding and to the purse of the general reader, but they have all been compressed within the moderate compass of thirteen hundred and fifty-two pages of a closely printed octavo.

We do not intend to discuss the utility of encyclopedias. Whether publications of this nature contribute to the improvement of society, or whether their injurious influence is not more than sufficient to counterbalance that diffusion of knowledge which results from their use, is a question, the affirmative and negative of which have each their supporters, and we will not undertake to pronounce upon the subject, when the advocates of the contending views are not likely to be shaken in their opinions by the reflections that we would offer. It is alleged on the one hand, by the editors, publishers, and patrons of such works, that the people being shut out from the libraries which contain the treasures of science, many branches of knowledge remain the exclusive property of a few learned men; that knowledge is useful only when generally diffused, and that to effect this, we could not adopt a more rational method or one more easy of accomplishment, than to explain in alphabetical order, and in a brief compass, whatever is embraced in the various departments of science; that an encyclopedia, in a word, may not be inaptly compared to a reservoir ever full, and always dispensing freely its superabundant waters. The advocates of the opposite opinion, who are perhaps of less enthusiastic propensities, contend that the trivial advantages arising from the use of encyclopedias, are fully balanced by the disposition

which they create in most individuals, to be satisfied with a superficial knowledge of things. To hear men talk, frequently with an air of pedantry, on subjects of which they are ignorant, is considered by the opponents of the scientific omnibus as a lamentable evil; and according to them, the interests of society require that the number of sciolists should be diminished instead of being augmented. The human mind is like a river; it will invariably lose in depth what it gains in superficial extent. Moreover, the preparation of a useful encyclopedia supposes an amount of knowledge and a comprehensiveness of judgment which no one man possesses; and, if the task be distributed among several individuals, the combination of effort will most probably result in a mass of incoherent views or false assertions, which will tend to perplex or mislead the reader, as we shall perceive more fully in the examination of the work before us. One of the writers who produced the *Encyclopedie Francaise*, has thus drawn the character of the undertaking and of those who were engaged in it. "Those encyclopedists were a detestable set of men, who knew nothing and yet boasted of knowing every thing; aspiring to the reputation of universal learning, they invaded all the branches of science, and by intruding their enormous scythes into other men's harvest, they only gave rise to a deplorable confusion." Be this as it may, we hold to the opinion that an encyclopedia may be productive of real good; as a work for occasional reference, to instruct us partially on subjects which circumstances do not permit to be thoroughly investigated, a repertory of this kind may have its advantages. For this purpose, however, its statements should be accurate; and hence it is to be deeply regretted, that the publication superintended by Mr. Brande, was not conducted by men of more enlightened and liberal views, whose better judgment and more extensive knowledge would have withheld them from assertions, equally erroneous in themselves and unjust to the religious principles of a large portion of the community.

It is a lamentable fact, that religion in general, and more especially the Catholic religion, is under little obligations to the compilers of universal dictionaries. Under this point of view, the introduction of these works has been a most prolific source of misrepresentation, calumny and error. The first French encyclopedia was undertaken about the middle of the last century, and was prepared under the immediate superintendence of Diderot and D'Alembert, the leaders of that philosophic school in France, which considered revelation as an antiquated prejudice, aimed at the total overthrow of Christianity, and marked out as the objects of its ridicule and contempt, the doctrines, practices, ceremonies and sacraments of the church. But the impious teachings of these men were not delivered from "the chair of pestilence," with an incautious disregard for what they considered the weakness or misfortune of their age. The venom of the serpent was hurled with all its artful cunning. The dictionary to which we have alluded, was not universally characterized by a hatred of religion; but its contents were so dexterously arranged, that the reader was referred from some harmless article to another of a more suspicious character; the latter would suggest a doubt, and by directing the inquirer to another portion of the work, it prepared his mind for still more objectionable matter; and in this insidious way, he was led to the consideration of various topics, which furnished an occasion for the open assault and derision of religious truth. A second undertaking of this description, but of a more gigantic form, comprising upwards of two hundred volumes, was commenced in France a short time after, and under the auspices of the same pretended philosophers. If the Abbé Bergier, that uncompromising champion of Catholic faith, contributed the theological portion of this work, his co-operation can be explained only by the supposition that he was deceived. He could not, under different circumstances, have permitted his defence of religion to be coupled with the impious filth of the other contributors. Among the encyclopedias hostile to Catholicity, we will mention that of Rees, which has enjoyed a patronage to which it was never entitled in a religious and historical point of view, and to which at the present day it has no claim of any kind. Its scientific explanations in reference to chemistry, geology, mineralogy and natural history, are now obsolete, and altogether unsuited to the nomenclatures of modern times; but under a religious aspect it is still more undeserving of

notice. It would have been difficult to handle the points controverted between the Catholic and Protestant churches, with less of decency and self-respect than is to be found in that publication. The writers seem to have dipped their pen in gall, whenever they ventured upon any subject relating to Catholicity, and their bigotry and fanaticism led them to ferret out every term in history, religion and geography, that could furnish a pretence of bringing some injurious charge against the church of Rome. We hope that the time is not far distant, when these effusions of sectarian rancor against the religion of the vast majority of the civilized world, will be considered too contemptible in this enlightened age, and even more antiquated than some of the chemical and geological theories of Rees's Encyclopedia.

We have already observed, in relation to the work mentioned at the head of this article, that a spirit of religious bigotry and partiality was observable in its pages; and we regret this the more as the general scope of the dictionary seems to have excluded articles of a decidedly religious character. It purports to be "An Encyclopedia of science, literature and art;" why then should purely religious questions have been introduced? The authors of the work, aware that they could not embrace every subject within the limits that they had prescribed to themselves, discarded all proper names, all geographical terms, and all matters that are strictly historical; why did they not also discard those higher questions of religion, which it is so difficult to treat judiciously and *inoffenso pede*, which cannot be well associated with a mass of trivial and profane topics, and in the dictionary before us are comparatively lost in the immense variety of discussions on mechanics, mathematics, and other branches of natural science? Will the distinguished names that swell the list of the assistant-editors, guarantee the truth of the sectarian views that are here put forth? Or has a Protestant propaganda adopted this method of confirming existing prejudices, or reviving oft refuted charges, in the hope that the misrepresentation, vague hypothesis and false assertions which are discoverable in certain parts of the work, will be readily passed off in the company of the *exact demonstrations*, which are contained in its scientific articles? Such a result could scarcely be expected; for learned names in zoology, chemistry and natural history, have of themselves no great weight in theology, and the fact is as common as it is deplorable, that a man may have penetrated deeply into the abstruse questions of mathematics, and not have devoted a serious thought to matters of religion. A chemist may have analyzed an immense variety of organic and inorganic substances, of the animal, mineral or vegetable kingdom, and not have bestowed the slightest attention upon his duties as a rational being, upon the grounds of the Christian religion, or upon the existence of a society the sole depositary of revealed truth. A *savant* may be perfectly acquainted with all the distinctive characters of a mineral, a molluscan, articulated or radiated animal, and be enveloped in worse than Egyptian darkness in relation to the doctrines of Christianity. In short, a man of genius, wit, and penetration in worldly affairs, is but too often that animal being whom an apostle has described, and who "perceiveth not the things that are of the spirit of God" because he neglects to qualify himself for the right comprehension of these matters, which demand the same attentive, sincere and persevering study that is required by the natural sciences. Whatever may have been the views of our encyclopedists, we shall proceed to examine those portions of their work, in which ignorance or prejudice has taken the place of that sober and enlightened spirit from which it was their bounden duty never to depart. It would be impossible, in our small space, to exhibit all the objectionable matter of the volume; a glance at a few articles will sufficiently determine the degree of confidence which it merits, as a channel of religious information.*

*By confining our remarks to this aspect of the work, we do not mean to intimate that, in a scientific point of view, it is free from inaccuracy, or that it presents in full the actual state of human knowledge. In some articles we have noticed important defects and omissions. For instance, in speaking of the dipping needle, the writer describes many peculiarities which a good dipping needle should possess; but not a word is said about the necessity of reversing the magnetic poles of the needle, even in those cases in which we aim at only a tolerable observation of the dip. No reliance whatever could be placed on an observation of the dip, unless this precaution of remagnetizing the needle in a contrary sense were taken, because it is very difficult to make the centre of gravity coincide with the axis of the needle. In the article *Pneumatics*, the old co-efficient of the dilatation of gases 0,00375, is given as determined by Gay Lussac; but although the inac-

In the article on celibacy, we are treated to the following luminous observations.

"This condition was subjected by the laws of the Roman emperors to a variety of penal consequences, from which however they were successively relieved by later laws passed in the decline of the empire, and especially after the mistaken zeal of the Christian divines of that age had invested celibacy with attributes of sanctity. It was at an early period in the history of the Christian church, that ministers were exhorted to celibacy by those who had claims to a higher degree of sanctity. At the council of Nice, in A. D. 325, the proposition to enforce it as a general law was rejected. But at that of Arles in 340, it was adopted; married persons being indeed held admissible, but only on the terms of separating from their wives on ordination. It had become the common practice of the Latin church in the reign of Gregory the great. . . . . In the Greek church, celibacy was ordained for bishops at the council of Tralle, A. D. 695, but clergymen below the degree of episcopacy are allowed to marry. Hence the higher dignities of that church are necessarily filled by monks."

Rarely would we find so many erroneous statements crowded together in so limited a compass: and we do not hesitate to affirm that they were aimed by the writer at the celibacy of the Catholic clergy. But why does he confound the celibacy prohibited by the Roman laws, with that which was sanctioned and encouraged by the church of Christ? Does he not know that the former had nothing of a religious character, and that the laws condemnatory of it had no other object in view than to cure the misanthropy of one class, and in another to check that incontinency which was averse to the restraints of lawful wedlock? Who, that is acquainted with the history of ancient times, will deny, that virginity was held in the highest estimation by the Romans and the philosophers of old, and was looked upon as a qualification peculiarly commendable in those who held intercourse with the Deity? Were not the Vestals, for this reason, subjected to the law of perpetual celibacy? So universal and so deeply seated was this conviction, that even the obscene Tibullus himself was not insensible to it.

Vos quoque abesse procul jubeo discedite ab aris,
Queis tulit hesterna gaudia nocte Venus.
Casta placent superis, casta cum mente venite.

But what idea do the encyclopedists wish to convey, when they tell us of "the mistaken zeal of the Christian divines in that age, in investing celibacy with attributes of sanctity?" Do they pretend to sit in judgment upon the ecclesiastical discipline, which was approved and enforced by the fathers of the church, in the primitive days of Christianity? Do they affect a theological knowledge which displays to their mind the errors of by-gone times, and the delusions of the most distinguished men of antiquity in inculcating the practice of clerical celibacy? If this is the case, what a pity that the mistake was discovered so late! What may not come to light after this wonderful disclosure? If St. Paul were cotemporary with the encyclopedists, he would undoubtedly qualify the language which he once addressed to the Corinthians, and perhaps he would retract altogether that counsel which he professed to be dictated by the spirit of God, that "he who giveth his virgin in marriage doth well, and he that giveth her not, doth better." "I say to the unmarried and to the widows; it is good for them if they so continue, even as I. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God; but he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided." (1 Cor. vii.)

In the passage which has been quoted from our Encyclopedia, we are informed, that at the council of Nice "the proposition to enforce celibacy as a general law, was rejected." The following is the canon of the council, which contains all that was decreed on the point in question. "The great synod absolutely forbids bishops, priests and deacons, to admit into their houses, any other women than their mother, sister, or aunt, and such

curacy of this co-efficient has been well proved, and is generally admitted, the rectification of it, anterior to many late discoveries and improvements mentioned in the Encyclopedia, is omitted. Again, we have looked in vain for an allusion to Ampere's theory of magnetism; a theory which, if not admitted, should at least be known as an hypothesis, on account of its beauty and simplicity. The *Armenians*, a body of Christians in Asia, are called *Arminians*, who were a Protestant sect in Holland two centuries ago. In a work containing so many learned etymologies, the province of *Armenia* which gives its name to the former, should have been carefully distinguished from *Arminius*, whose disciples bore the latter appellation. We notice these errors *en passant*, and would very willingly overlook such inadvertencies, were there not other portions of the work of a far more censurable character.

persons as may exclude all suspicion."* If our authors deduced their bold assertion from this statute, we acknowledge ourselves utterly incapable of understanding their dialectics or their principles of exegesis; if they gathered it from a circumstance related by the historian Socrates, they should have been aware that this narrative is considered by some critics to be involved in deep uncertainty. At all events, the canon of the council speaks for itself.

If we call attention to the slight anachronism of the writer, in placing the council of Arles in the year 340, when it was held about one hundred years later, we do it in order to convey some idea of the care and attention bestowed upon this and similar portions of the work. But even had no chronological error been committed, the assertion of the writer would be perfectly illogical; for the council of Arles was not a general synod, and in enforcing the observance of clerical celibacy, it did not proclaim a new institution; it merely confirmed by its decrees a practice which was universal in the church. It is true, the Encyclopedia intimates that, because the observance of celibacy among the clergy had become general in the Latin church in the time of Gregory the great, it was not so before this period; an inference refuted not only by the council of Arles, but by innumerable testimonies of ancient synods and ecclesiastical writers; so much so, that not one single instance can be produced in the Latin church, of the lawful use of marriage after ordination.

We have but one remark to add, in relation to the singular paragraph which contains so many errors: but the observation will exhibit, perhaps still more clearly, the superficial knowledge of those gentlemen who have undertaken to explain every subject, and aspire to the honor of universal learning. The council in Trullo, A. D. 692, (misnamed by them the council of *Tralle*, and misplaced in 695), did impose upon bishops the obligation of celibacy; but it is an error to affirm, that priests and deacons were allowed to marry after their admission to holy orders. They could retain their wives, if they had been married previously; but subsequently to their ordination, they were not permitted to enter the conjugal state; and when they who had a wife wished to celebrate the divine mysteries, they were directed to prepare themselves for this function, by passing several days in a state of continency. It must be observed, that the Roman pontiff refused his approbation to this decree, and if, in the course of time and for the sake of peace, the Latin church tolerated this custom among the Greeks, it was considered an exception to the general law; as a practice permitted *ad duritiam cordis*, and not as a derogation from the propriety and even necessity of ecclesiastical celibacy.

2. The views which the encyclopedists have hazarded in the article *Cross*, are not more enlightened than those on the subject of celibacy. Witness the following:

"Tertullian says that the early Christians were accustomed on every occasion of daily life, *frontem crucis signaculo terere*, 'to make the sign with the fingers upon the forehead.' This extravagant profuseness in the use of a symbol naturally led to superstition, and the cross appears to have become the object of actual adoration as early as the fourth century, when that practice is made a reproach against the Christians by Julian. The allegation of the later Romanists, that it is not the wood of the cross, but Christ figuratively present, that is worshipped by them, appears to have been put forward occasionally at this time, but sometimes not without reproof from the ecclesiastical authorities."

In perusing this article, the Catholic reader is at a loss whether to indulge a just feeling of indignation at the bold misrepresentation of the writer, or to pity his miserable blundering and infatuation. The early Christians charged with *extravagance* in using the symbol of our redemption!! The reproach does not rest on them only; it falls with equal weight upon the apostles themselves. Tertullian, it is well known, was born only fifty years after the death of the last apostle, and he speaks of the practice mentioned above, not as a custom introduced during his time, but one which was universally observed and permanently established among the faithful; a practice consequently which must have originated in the age, and received the sanction of the apostles. Protestants aspire to the name of Christians, and yet they accuse the primitive Christians of extravagance! and they advocate views and opinions which lead directly and inevitably to the conclusion, that the mission of our divine Saviour and his apostles had

* Conc. Nic. apud Labb. t. ii. p. 40.

scarcely any other result than to build up new errors and superstitions on the ruin of idolatry and paganism! Is it not self-evident that the true spirit of Christianity is to be found among those who practised what they believed, who suffered imprisonment for the faith, and who sealed that faith with their blood, rather than among others who, centuries after the introduction of the Christian religion, weary of its austere precepts, unequal to its sublime virtue, and alarmed at the death blow which it aims at the pride, voluptuousness and ambition of the human heart, advance in the arena and boldly assert that all their predecessors in religion were nothing more than a set of blind, extravagant, or enthusiastic devotees? As to the other assumptions of the writer, they are altogether gratuitous. The cross was *never* adored in the church, in the sense that *divine* honors were paid to it; and to found such a conclusion upon the testimony of Julian the apostate, who was a violent enemy of Christianity, is indicative of a lamentable want of judgment and good faith. The historical bungling towards the close of the paragraph is not less remarkable. When did the ecclesiastical authorities reprove the "allegation" which maintained the legitimate practice of venerating the cross? Has not this custom, properly understood, been always prevalent in the church? If in later times, since the rise of Protestantism, it has been more frequently a subject of discussion and explanation, the reason is obvious; it presents itself at once in the outcry of modern sectaries who, instead of recognizing the doctrines and practices of Catholicity as they are, have been so blind and fanatical as to charge upon the church of the Augustins, the Bossuets, the Descartes, the most absurd and impious views. The Catholic doctrine on this point is expressed by the council of Trent with a clearness and simplicity that leave no room for cavil, and can be misunderstood only by those who are unwilling to learn the truth. The synod decrees: "That images of Christ, of the Blessed Virgin, and of other saints, are to be exposed and retained particularly in churches, and that due honor and veneration are to be shown to them; not as believing that any divinity or virtue is in them for which they should be honored; or that any thing is to be asked of them, or any trust be placed in them as the Gentiles once did in their idols; but because the honor given to pictures is referred to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads and kneel, we may learn to adore Christ, and to venerate his saints." (*Sess.* 25.)

3. We were led by the passage just quoted from the council of Trent to examine the views of the Encyclopedia in reference to this last general synod of the Catholic church, and to our amazement, we discovered the following extraordinary comment:

"There is a certain degree of ambiguity in the expression of some of its decrees, owing to the uncertainty which the doctrines of the reformers caused in the minds of supporters of the Romish faith. But, on the whole, it cannot be denied that they express the general belief of western Christians at the period when they were drawn up, and that they condemn, although with little decision and firmness, many of the gross abuses of the church. The authority of those decrees, (except so far as the more strictly doctrinal part of them is embodied in the creed of Pope Pius IV), has been much debated among Romish ecclesiastics."

We are told that there is "a certain degree of ambiguity" in the decrees of the council of Trent! Would it have cost the encyclopedist too much labor to specify some of those ambiguous decrees? Or was he governed by the rule which is commonly followed by writers of a certain class, to pile statement upon statement without any mention of the evidence on which it rests?—a rule which is the more inadmissible among the authors of an encyclopedia, as they profess to demonstrate the positions which are advanced in the various portions of the work. We are curious to know whether he would discover any obscurity in the following decrees of the council. "If any one affirm that in the Catholic church penance is not truly and properly a sacrament for the faithful, instituted by Christ to reconcile them with God, when they have fallen into sin after baptism, let him be anathema." "If any one deny that in the most holy sacrament of the eucharist, the flesh and blood, together with the soul and divinity of our Lord Jesus Christ, are truly, really and substantially contained; or say that they are only present in it, as in a sign, or figure, or virtually; let him be anathema."* To assert that the canons of

* Sess. xiii and xiv.

he council of Trent are ambiguous, is only urnishing a strong presumptive proof that the ndividual who makes the declaration has not ead them; for it is impossible to construct anguage with a nicer attention to precision, orce and perspicuity of expression, than is bservable in the decisions of that synod. But o affirm that the ambiguity in some of its de- rees is attributable to the instability, which he arguments of the reformers occasioned in he faith of the Tridentine prelates, is nothing hort of a downright absurdity. It would be qually reasonable to say that the martyrs did ot believe the doctrine in testimony of which hey forfeited their life. The members of that enerable assembly were so far from being af- ected by the learning and eloquence of religious logmatizers, that they left nothing untried to nsure their personal attendance at the council, ffording them for this purpose every facility nd safe conduct that could be desired. But he adversaries of the ancient faith were aware hat their principles and proceedings would ain little from an impartial and enlightened nvestigation, and deeming prudence the bet- er part of valor, they did not appear at the ynod.

We must observe, also, that what the council f Trent has defined, is not only the belief of he western church, but that also of many por- ions of the east, who firmly adhere to every oint of doctrine which it professes, and which he reformers so fiercely objected against the atin church. As to the *gross abuses* of the hurch which, according to the writer, were eformed by the council, they exist only in is imagination. The abuses, for the removal f which the most enlightened measures were dopted, could not be called abuses of the hurch, because they prevailed only among nen who acted in opposition to the laws of he church, and whose disorders she always amented and denounced, particularly by the olemn declaration of the Tridentine prelates. ne of the principal evils that she had to de- lore and that called forth the application of he most effectual remedies, was the reckless- ess of certain individuals who, after having olemnly and deliberately promised to God the bservance of perpetual chastity, violated their acred vows in order to mingle in the sensual ratifications of the world; "having damna- ion," says St. Paul, "because they had made void their first faith." (1 Tim. v.) It could be no other than a mournful and sorry spectacle, to behold men of this character undertaking the reformation of religion and morality; and the church corrected this abuse by retrenching them from the society of the faithful.

Our encyclopedists are not more remarkable for the consistency than for the accuracy of their statements. The writer on the council of Trent informs us, that with the exception of such points of doctrine as are embodied in the creed of Pope Pius IV, the decisions of that assembly have been matters of opinion and discussion among the clergy of the Catholic church. Here there is an evident contradiction which plainly shows that he never read the creed of Pius IV. Whoever will turn to this profession of faith will perceive, that one of its articles consists in the admission of all that has been defined by the general councils, and particularly by the council of Trent: "*omnia à sacris canonibus et œcumenicis conciliis, ac præcipue sacrosancta Tridentina synodo tradita, definita, et declarata, indubitanter recipio atque profiteor.*" The creed, therefore, embraces every decision of the council, and we do not see how the writer will extricate himself from this difficulty, especially when we are told in another part of the dictionary (*Article* Catholic), that the "Romish church appeals to the decisions of the council of Trent, for its most complete and definite rule of faith, and allows no one to be a member of the Catholic church who rejects any of the tenets therein enforced." We shall say nothing of the vulgarity implied by the application of the term *Romish*, to the body of Christians universally distinguished and recognized by the epithet of Catholic; although it may seem passing strange that the first principles of good breeding, the knowledge of which is indispensable in all, should have been overlooked in a work that pretends to be the teacher of universal science.

4. From the specimens of historical and theological accuracy which have been noticed in the Encyclopedia, the reader will naturally look for some singular assertions in reference to the canon of Scripture. Apocrypha, according to the writer, (*Art.* Apoc.) are

"Properly, things concealed, or put out of sight, applied to certain books in behalf of which a claim to inspiration has been put

forth, but which are supposed to be spurious, and are therefore rejected from the canon of Scripture. One great distinction between the Roman and reformed churches is, that the latter reject certain books, admitted by the former on the same footing as those books about which there is no dispute, from the canon of the Old Testament; viz. the third and fourth of Esdras, the book of Tobias, that of Judith, the rest of the book of Esther, that of Wisdom, of Jesus the son of Sirach (Ecclesiasticus), Baruch the prophet, the Song of the three children, the story of Susanna, of Bel and the dragon, the prayer of Manasses, and the first and second of Macchabees. . . . The English church receives no books into the canon of the Old Testament, which were not so received by the Jews, and it appears that the writings thus excluded are not quoted by the authors of the New Testament, nor are admitted into any of the earlier catalogues set forth by the Christian fathers. They are also found to contain some manifest inconsistencies, some obviously fanciful relations, and in one or two passages, to countenance tenets at variance with the character or even the express declarations of revealed religion."

These remarks will be appreciated at their just value, by attending to the following considerations. In the early ages of Christianity certain particular churches were undecided upon the question regarding the authenticity and inspiration of some books of Scripture. But it must be carefully observed, that this uncertainty existed, not only in relation to the books above mentioned, but to many others of the New Testament; as, the Epistle of St. Paul to the Hebrews, the Epistle of St. James, the second Epistle of St. Peter, the last two Epistles of St. John, that of St. Jude, and the Apocalypse. It is then manifest that, if local and individual doubts respecting the authenticity of some books of Scripture, have furnished a sufficient reason to consider their inspiration problematical, all those portions of the Scripture which we have just enumerated, must necessarily be rejected. These parts of the Scripture, however, are not discarded by Protestants; and hence they admit, with regard to the New, the principle which they disclaim in relation to the Old Testament, and the application of which is the only means of ascertaining the true character of the sacred books. But the Catholic church has uniformly followed this principle, that the belief of the great mass of the Christian world should prevail over the doubts of certain localities, and the correctness of this principle is plainly deducible from the fact, that no Scripture bears upon its face the evidence of its inspiration; and even did its authors assert that they were inspired, this testimony alone, independently of other proof, would not be more entitled to credit than the declaration of so many enthusiasts, who claim to be regarded as the special favorites of heaven, because they say it. This sound theological maxim was well understood and expressed by St. Austin, when he said; "I would not believe the Gospel, if the authority of the Catholic church did not compel me to believe it." But, prior to the reformation, and from time immemorial, the whole Christian world had been united in the admission of the Bible such as it is now in use among Catholics; there had been no controversy upon the subject; all the editions of the Holy Scriptures during hundreds of years, were perfectly uniform. On what grounds did the reformers undertake to adopt a part of this collection, as the inspired volume? or to admit a certain portion of it, and to discard the rest? To do this consistently was impossible: they must either have admitted all, or rejected all: and hence those grandiloquent professions of respect for the sacred books, which are so often distilled from Protestant pens, are resolvable ultimately into pure sectarianism; meaning simply that they have compiled a volume which they call the *word of God*, and have arranged it to suit their respective views.

The paragraph which we have quoted from the Encyclopedia, contains some particulars which deserve to be noticed. In the list of books which are said to constitute a difference between the Catholic and reformed churches, it mentions the third and fourth books of Esdras, and the prayer of Manasses. This is a mistake. These writings were never comprehended in the Catholic canon, nor did they appear as parts of the divine Scripture, in the collections which were in use at the period of the reformation. The writer further observes, that "the English church receives no books of the Old Testament that were not received by the Jews;" which is an intimation that the Jews rejected these books altogether. It is true that the Jews of Palestine did not admit them into the canon, because no prophet had appeared since the time of Esdras to authorize this arrangement; but these books were always held in great veneration, and they are

quoted by the Talmud and the Rabbins. As to the Jews of Alexandria or Helleuist Jews, who were very numerous, they acknowledged their inspiration, as we infer from the fact that they used no other copy of the Scriptures than the Septuagint, which contained these writings. But the apostles received the Septuagint from the Jews of Alexandria, and having quoted it as the word of God, they invested it with an unquestionable authority. It cannot be doubted that the apostles used the Septuagint as an authentic collection, and this collection was delivered by St. Peter and St. Paul to the church of Rome. We have stated that a considerable number of Jews admitted the inspiration of the books which Protestants reject: but it matters not to us in what light they considered them, as we rest our belief, not on the testimony of the Jews, but on that of the Christian church, which has attested the divine character of all the books in the New and Old Testament, and establishes our adherence to the various portions of the latter, as firmly as if the Jews had never acknowledged their inspiration.

It is equally incorrect to assert that the writings mentioned above, are not quoted by the authors of the New Testament, as may be gathered from the citation of Wisdom iii, 7, in Matthew xiii, 43, and of the second chapter, thirteenth verse of the same book, in Matthew xxvii, 43. Several other instances might be adduced. But how the writer could have asserted that these books were not admitted into any of the earlier catalogues set forth by the Christian fathers, it is difficult to conceive. Not to mention the ecclesiastical writers and councils that have borne testimony to the sacred character of these books, was he not aware that the Greek church and all the oriental sects have ever regarded them as a portion of the canonical Scriptures? This fact alone would suffice to place beyond the possibility of cavil, the antiquity of Christian tradition on this subject. The encyclopedist speaks of inconsistencies in these writings; but these inconsistencies are apparent to those only whose vision is distorted by prejudice: the dispassionate and unbiassed mind does not perceive them, and the assertion is proved by the fact that the Catholic apologists of the sacred volume against the assaults of infidelity, vindicate with equal facility the divinity of those books which Protestants reject, as of those which they admit. The opposition of the reformers to the writings in question, may be explained without having recourse to any far-fetched or imperceptible difficulties; and our encyclopedist has done much to unravel the mystery, by observing that "they countenance tenets at variance with the express declarations of revealed religion;" which being interpreted, signifies that they contain doctrines which are unpalatable to Protestants. The second book of Macchabees, for instance, informs us that "it is a holy and wholesome thought to pray for the dead;" this is quite enough to deprive it of all claims to inspiration; for the Protestant syllogism is constructed after this form: Prayers for the dead are altogether inadmissible; but the book of Macchabees declares them to be holy and salutary: therefore the book of Macchabees is inadmissible. By a similar train of argument, Luther was led to the conclusion that the epistle of St. James was not inspired. He was determined to establish his commodious doctrine of justification by faith alone: but as the epistle of St. James was remarkably full and explicit in its statement, that faith alone will not save us, and that without good works it is of no avail, he at once perceived that this epistle, to use his own comparison, is an epistle of straw and unworthy of an apostle. By this mode of reasoning we could prove any position whatever. But how differently does the Catholic argue in relation to the sacred books of Scripture! He proceeds in this manner: The Christian church assures me that the books of the Machabees and the epistle of St. James, are portions of the inspired volume; and I learn from them that faith alone is insufficient, and that it is a salutary practice to pray for the departed; therefore, the necessity of good works and the existence of a middle state of souls form a part and parcel of revealed religion. This form of argumentation is intelligible and satisfactory: but the contrary method is a mere pandering of sophistry to the passions and prejudices of men, and is not less preposterous than the argument of a culprit, who, finding himself condemned to suffer for his crime, would maintain that he denies the existence of the law.

5. Having casually turned to the article in

the encyclopedia on the "Discipline of the Secret," we discovered the following novel and curious observations.

"Discipline of the Secret. A name given by theological writers to a system supposed to have been in force in the primitive church, by which its most important and mysterious doctrines were concealed from the mass of believers, and fully developed only to a select class. When at the beginning of the reformation the Roman Catholics were urged with the silence or ambiguity of the fathers of the four first centuries, upon many principal points of their doctrine, they met the objection by declaring it to be the constant custom of the primitive church, enjoined by the apostles themselves (for which they quoted 1 Cor. iii, 28), to throw a veil of mystery, or preserve entire silence upon all such awful and incomprehensible subjects."

The writer then attempts to prove that this law of secrecy did not prevail in the first, second, and even in the third century; but originated in the fourth, under the following circumstances:

"In process of time, when the clergy began to feel the strength of their position, and to cherish the ambitious views which were prompted by it, this practice was an instrument fitted to their hands. They made a mystery of that which was before only a second step in knowledge, and excited the awe or curiosity of their hearers by checking themselves ostentatiously, when hovering on the borders of a doctrinal subject, with such phrases as *the initiated understand me*, &c. and probably by the rhetorical flourishing with which they screened their real meaning, deceived themselves, or at least posterity into the exaggerated notions whose shape and system were finally confirmed at the council of Trent."

With regret and reluctance do we consent to sully our pages with such an effusion of bile against the fathers of the fourth century, those venerable men who at the council of Nice proclaimed, orally and in writing, that faith which many of them had confessed before tyrants. But it is the inconsistency of the Protestant system, that it cannot uphold its doctrines without condemning the whole Christian world, and its advocates have the blindness to transform into hypocrites and knaves, those distinguished writers who extirpated from a vast portion of the world the idolatrous customs which had swayed it for thousands of years, and whose learning, sanctity and zeal have cast an imperishable lustre upon the Christian church. The discipline of the secret, according to them, must be attributed to the ambition of the fathers of the church and to a desire on their part to enslave the people; and they succeeded in this odious undertaking, as our writer informs us, by the use of base and hypocritical means, the result of which was to deceive themselves or posterity. These asseverations furnish a true specimen of the judgment, impartiality, and fidelity which characterize the Encyclopedia, as an exponent of historical facts. Its authors are unsurpassed in that philosophy of history which consists in explaining all past events to suit particular views. If any fact, although doubtful and contested, appear in the slightest degree to favor their system, they represent it as an undeniable truth: if any fact is at variance with their opinions, they involve it in doubt and obscurity, and as they find it impossible to deny it, they endeavor at least to mingle it with those events which cannot be absolutely admitted, and launching into the wild mazes of conjecture they pretend to define the circumstances, views, motives and intentions of the agents; and lastly, such facts as are manifestly opposed to their theory, they ascribe to ignorance or malice, in order to divest them of all weight in the scale of testimony. The calumniation of the fathers who lived in the fourth century, might be readily refuted by observing that the writer has not adduced a single proof to sustain his assertions: *nemo præsumitur malus nisi probetur.* But we will remark that the position which he assumes and which places the origin of the "secret" in the fourth century, is opposed to all the rules of logical induction: for, independently of the evidences gathered from the statements of Origen and Tertullian; from the refusal of Christians to reveal the mysteries of religion when solicited to do so by their pagan persecutors; and from the absurd stories which were circulated by the enemies of Christianity growing out of a misconception of the eucharistic rite, it will be plain to every reflecting mind, that it would have been alike preposterous and impossible to require from a converted people in the fourth century, what it had not been necessary to enforce in the midst of a pagan world. Will common sense bear us out in the supposition, that the clergy endeavored to conceal what had previously been universally known? Would not the very attempt at con

alment have resulted in the still wider pub-
ation of the Christian mysteries? The as-
mption of the writer therefore, supposing,
it does, a moral impossibility, cannot be
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ay assert to the contrary, explains satisfac-
rily the absence of details, among the primi-
ve fathers, respecting the rites and sacra-
ents of religion. But, the evidences which
ey have transmitted, are sufficiently ample
show, that the Christians of their time be-
ved all the doctrines which the sectarists of
e sixteenth century assumed, as a legitimate
ound of separation from the ancient church.
heir works abundantly prove that, at the
rliest period, it was customary to invoke the
tercession of the martyrs, to pray for the
ad, and to receive the eucharist as the re-
ity of the body and blood of Christ. Hence,
e assertion of our writer, that the law of
crecy was a contrivance of Catholic theolo-
ans to meet the objections of their oppo-
nts, is not only gratuitous, but absolutely
lse. The silence or ambiguity of the primi-
ve fathers in relation to the chief points of
hristian faith, has existed no where except
the imagination of the reformers; and if
eir writings are not so diffuse and explicit
i certain matters as are those of a subse-
ient period, we can account for the differ-
ice by recurring not only to the observance
the secret, but to the fact, that in the early
es the number of ecclesiastical authors was
mparatively small, and few of their produc-
ns have escaped the ravages of time.*

* The *Amicable Discussion* contains a learned dis-
rtation on this subject, in which the able and amiable
thor derives from the discipline of the secret, a
werful argument in favor of the real presence of
rist in the eucharist. It is easily conceived, that
ere would have been no reason for the early Chris-
tians to screen this religious rite from pagan eyes, if it consisted merely in eating a small portion of bread, and drinking a little wine in memory of Christ.

The candid reader who has followed us in the preceding train of reflections, cannot but sigh over that infatuation which has led certain writers to charge the characters of ancient times, with motives and designs which have no foundation in the history of those days, and are purely the offspring of their own misguided fancy. Protestant authors have opened a new method of investigation; and what is very frequently termed, at the present day, the "philosophy of history," is nothing more than the art of disfiguring and falsifying past events, in order to suit them to some particular system; a veritable imitation or revival of the method which the ancients pursued, in their inquiries upon the various branches of natural philosophy, and which always led them to accommodate facts to their own preconceived notions and fanciful theories. Instead of examining the real laws of nature by attentive and patient observation, they formed their theory first, and then applied its principles to the phenomena which they witnessed around them. Modern free thinkers have wonderfully improved this method of writing history. Voltaire could mix up the rankest infidelity with every species of narrative; and Gibbon aimed at nothing less than sapping the foundations of Christianity itself, by representing the triumph of the cross over paganism as an ordinary event, in which the finger of God is not more visible than in the most natural occurrences. This system of misrepresentation is frequently passed off under the grave and imposing name of philosophy of history. Philosophical history, says our Encyclopedia,

"In which the mere narrative of facts is regarded as subordinate to the elucidation of general truths, and too frequently to the establishment of favorite theories, is a modern improvement in the art; and Voltaire is commonly regarded, not without some truth, as the founder of the school of philosophical historians; among whom the highest rank in popularity has been attained and deserved by Gibbon."—(*Art.* HIST.)

Though we had noticed in Brande's Encyclopedia many crude assertions, we read with surprise in a work pretending to Christianity, the remarks which we have just quoted, and which are unintelligible except to atheists, deists, and *id genus omne*. As to the position

that Voltaire and Gibbon deserve the palm among philosophical historians properly so called, it is a very erroneous statement, and a most flagrant injustice against many celebrated men, and particularly the illustrious Bossuet. We may conceive how the writer could have overlooked the philosophy of his "History of the Variations;" but why should he have lost sight of that magnificent work, "Discours sur l'Histoire Universelle," which would alone immortalise the name of any writer? In the work just mentioned, we possess an unexceptionable model of philosophical history, and a model which appeared many years before that of Voltaire. But in point of solidity, deep thought, soundness of views, sublime conceptions, luminous principle and moral application, it soars as high above the paltry imitations and deductions of modern infidels, as the rational man is elevated above the ape or the ourang-outang.

Our strictures would swell into a volume, were we to follow the Encyclopedia through the other tenets of Catholic faith which it undertakes to explain, and which are not less disfigured than those which have been noticed. The points to which we have alluded, are such as come more rarely under consideration; but the reader will easily comprehend that the articles, *Reformation, Purgatory, Indulgences, Confession, Tradition, Penance,* &c. &c., form the most offensive portion of this anticatholic publication; and perhaps, were it not thus characterized, he would consider the fact as bordering upon the miraculous: for, calumnious charges on those different heads, have, ever since the time of Luther, been transmitted with undiminished bitterness from generation to generation, and they who have sought for information concerning the Catholic church, while they regarded the necessity of private interpretation as the fundamental principle of their faith, have always relied with unbounded confidence on the slanderous testimony of others.

Misrepresentations of this nature, however, are the more strangely misplaced in an encyclopedia, as the essential object of the work is universality. We do not mean simply that it should embrace every topic; but that it should also be adapted to every class of readers,—to all religious denominations. What thinking man would expect to find in a "universal dictionary of the arts and sciences," gross misstatements concerning the religious tenets of the great majority of the Christian world,—or even of the ten millions who speak the English language? The authors of the work before us should have abstained altogether from religious discussion; for religion is not (like matters subject to chemical analysis, algebraic calculation, or anatomical demonstration), a mere affair of human speculation; or, if the subject was introduced, it should have been confined to a plain and candid statement of the tenets avowed by the different Christian denominations, and not those which others have the kindness to avow for them; there should have been no discussion on the truth or falsehood of any views or practices held by the respective societies. For instance, on the subject of the *Apocrypha,* if the writer had mentioned the books of Scripture to which this name is applied by some; if he had said that Protestants generally reject these books, and that the Catholic Church and the eastern Christians admit them into the canon, he would have imparted useful information; if he had added, moreover, that the Jews did not receive those books as canonical, and for this reason they are rejected by Protestants; that the Catholic church admits them because they are found in the Septuagint version, which was used in the early ages of Christianity, the statement would still have been free from sectarian bias and within the province of an encyclopedia; but to enter upon a lengthy and one-sided examination of the question for the purpose of showing that these books are not a portion of the inspired volume, is an egregious misapprehension of the objects of a scientific work. What caps the climax of impropriety is that the line of neutrality has been faithfully observed by the encyclopedists in relation to most of the Protestant sects; and by a gross violation of justice they confine their attacks to the doctrines of the Catholic church. If the reader consult the articles, *Methodists, Arminians, Calvinists,* he will perceive that the tenets of these various sects have been stated without any attempt to disprove their orthodoxy. Why was not the same method pursued on the subject of Catholicism? The reply is obvious: there are some Protestant writers who deal with the tenets and practices of our church not unsimilarly to the ancient persecutors of Christianity. Nero published

he following edict: "Quisquis Christianum se esse confitetur, is tanquam generis humani convictus hostis, sine ulteriore sui defensione, capite plectetur:" whoever professes himself a Christian, shall stand convicted as an enemy of mankind, and without any further procedure, shall suffer capital punishment: such is the mild, liberal, and enlightened course adopted by many Protestant controversists, whenever they venture upon any thing Catholic. The question with them is not, to ascertain our real belief, or to weigh the arguments which may be adduced in support of it; they do not examine the true meaning of our formularies, or listen to the solution of the difficulties which are urged against us; but they deem it quite sufficient, to know that the subject under consideration is a doctrine or observance of the Catholic church: this once discovered, all the antipathies of a deep rooted prejudice are stirred up; all the bug-bears that frightened their youthful mind present themselves to their imagination; corruption, idolatry, superstition are of course the essential attributes of Catholicity, and it is paraded before the public in the strongest language of vituperation that bigotry and fanaticism can suggest. That this method of proceeding is neither reasonable, philosophical, or scientific, is manifest from the totally different manner in which learned theories and ascertained truths are generally explained and defended; and this remark is fully exemplified in the work before us. When any question of the natural sciences is treated, the writer is very careful to state as probable that which is only probable, as obscure that which is obscure, and to announce positively certain truths, only when the learned are unanimous in their admission. Had any one of the contributors to this encyclopedia been the originator of some new theory, which, however, is rejected by many votaries of science, he would not have obtruded his opinions upon the world, in a bold and decisive tone; he would have felt that such presumption was only calculated to draw upon him the ridicule and contempt of sensible men. Hence we find nothing of this sectarian and exclusive spirit in scientific treatises; but let religion be introduced, and it is at once ignominiously made the occasion of this narrow-minded, illiberal mode of discussion, though at the same time it pronounces the condemnation of the inconsistent writer in those significant words of the prophet, "*mentita est iniquitas sibi.*" The work before us furnishes many examples of that discretion and reserve in the assertion and enumeration of philosophical truths, which are characteristic of true learning. In speaking, for instance, of the undulatory theory of light, which has now almost superseded the theory of emission defended by Newton, the writer observes that "the phenomena of the interference of luminous rays have been examined with great care on account of the proof which they are *supposed* to give of the truth of the undulatory theory of light;" "the phenomena of interference are *scarcely* susceptible of *probable* explanation in the theory of emission." The reader cannot fail to notice the measured language of these assertions: they are *supposed* to give a proof of the undulatory theory,—the other hypothesis *scarcely* admits of *probable* explanation. Such caution is wise and laudable; but what a contrast between this tone and the reckless assertions which regard the principles of the Catholic church!—the *mistaken zeal* of Christian divines invested celibacy with attributes of sanctity;"—"at the council of Nice, the proposition to enforce celibacy as a general law, *was rejected*,"—"there is a certain *ambiguity* in the expression of some of the decrees of the council of Trent, owing to the *uncertainty* which the doctrines of the reformers caused in the *minds of supporters* of the Romish faith," &c. Who will not be reminded by this double dealing, of the two-fold measure which was reprobated by the Jewish law, and feel authorized to assert that our encyclopedists have used a just rule in the explanation of scientific matters, but a false and unjust one in their remarks upon Catholicity? To adduce another illustration of this inconsistency: our authors tell us of the three systems of electricity; that of one fluid, or the Franklinian theory; that of two fluids, and the third which deems it very problematical whether any fluid or form of matter is the cause of electrical phenomena. Here they define nothing authoritatively: their statements are purely hypothetical. But turn to some religious question—purgatory for instance: they inform us that, according to the Roman Catholic belief, the eternal punishments of sin only are remitted to us by the death of Christ,

not the temporal; that Augustin is the earliest writer who speaks of purgatory, and that he speaks vaguely and inconsistently. How different the language of the writer in these assertions! how dogmatical and positive; as if philosophical systems which have few adherents, were entitled to all the respect and exactitude which are bestowed upon the most momentous concerns; while religious doctrines that have been held by the most learned and distinguished men in every age, which have weathered the fiercest storms of polemical strife and heretical violence, and which are now believed and professed by the vast majority of the civilized world, could be treated and discarded by every pedant theologian, as matters of little importance, and with a presumption which would scarcely have been tolerated even among the most obsequious of the old *magister dixit* school.

While we are denouncing this narrow-minded and illiberal spirit in Brande's Encyclopedia, we will embrace the opportunity of observing that the same spirit of bigotry, misrepresentation, and intolerance is one of the main features in the English literature that has sprung from Protestant pens. All the fountains of polite learning have been poisoned by it; and such is the rabid propagandism or blind infatuation of the age, that observations and paragraphs, insulting to the Catholic, are smuggled into places where it would seem almost impossible to locate them. In the days of yore, when the pagan openly reviled the religion of the cross, symbols of heathenish superstition were every where stationed in the street, in the market house, and on the high way, in order to entrap the Christian believer. The Protestants of England and America pursue a very similar policy in regard to the Catholic. It would be difficult to read an English work without discovering in it the abuse of the Pope, the priesthood, or some of the doctrines which they preach. Open a book of geography; you will behold Protestant countries in the very zenith of civilization and refinement: the inhabitants are noted for their industry, their success in agriculture, and the cultivation of the arts and sciences: in short, it is their happiness to enjoy all the blessings of civil and religious liberty: while on the other hand, Catholic states and kingdoms are represented to be merged in ignorance, superstition, and barbarism, and every occasion is employed to decry the doctrines, institutions and practices of the church. If you look into a scientific work, it will be strange indeed, if you do not find the story of Galileo introduced by the author in order to paint the frightful opposition of the Catholic church to the heralds of truth; and although the calumny has been refuted a thousand times, and Galileo, whose interests they seem to espouse, lived and died a fervent Catholic, the occasion is dexterously employed to instil or embitter Protestant prejudice. If you consult a dictionary, it is the same thing: you find bigotry and misrepresentation in the shape of axioms and definitions. Purgatory is thus defined by Walker: "an *imaginary* place of purgation from smaller sins after death." Mr. Walker, it seems, would have us believe that he is as eminent a theologion as lexicographer: and there is no doubt that after having duly weighed all that has been written on the subject of purgatory by such men as Bellarmine, Bossuet, Stapleton, and others, he enters the field of controversy, perfectly prepared for the decision of the question; so much so, indeed, as to persuade himself that he will annihilate with one dash of his pen all the arguments and authorities of those distinguished polemics. Pitiful infatuation! the more remarkable as this gentleman is very cautious in the explanation of other matters, apparently insignificant. He tells us, for instance, that it is doubtful whether the word *pumice* should be pronounced *pū-mis* or *pŭm-mis;* that Messrs. Sheridan, Scott, and Buchanan give one sound, and Messrs. Elphinstone, Kenrick, Johnston, Perry, and Entick adopt the other. Thus, good reader, you may congratulate yourself upon the liberty which you possess, at least in some little matters: you are free, says Mr. Walker, to employ either pronunciation of the word *pumice,* but on the subject of purgatory, there can be but one opinion,—it is decidedly an imaginary place.

The following instance of sincerity and impartiality may be found in the same dictionary.

"Puritan,—a *nickname* given formerly to the dissenters from the church of England."

"Papistry,—a *name* given by Protestants to the doctrines of the Roman Catholics."

The rank bigotry and flagrant contradiction of these definitions will be obvious to all.

The word *papistry* could not be explained by the lexicographer, without disclosing the true name of *Roman Catholic;* a circumstance which at once shows that *papistry* is not only a *name*, but a *nickname*. But to call it a nickname, would have been too great a stretch of liberality on the part of Mr. Walker. Johnson's dictionary is equally sullied by this morbid propensity to misrepresentation. Quotations are heaped together in the shape of axioms and established truths, that are calculated to produce the most injurious impressions. What would be the effect of the following lines upon the mind of the unsuspecting reader, who is unacquainted with the impositions of certain writers?

"Christianity has been more oppressed by those that thus fought for it, than those that were in arms against it; upon this score the *Pope* has done her more harm than the Turk."

How this example could have been selected to explain the use of the word under consideration is to us a mystery, unless we suppose that it was suggested by recklessness or fanaticism, which is no very honorable trait in the character of an author. But to expose all the details of this scientific art of deception, would be an endless task, and the reader may easily judge from what has been said of the extensive scale of its operations. There seems to be a preconcerted action on the part of a certain class of writers, not to defend and uphold their own peculiar creeds (for they are too various and contradictory), but to overthrow the majestic fabric of the ancient church; and for this purpose the slyest and most dishonorable means are employed. The same system was pursued in the last century against Christianity itself, by the infidels of France, whose tragic operations deluged the country with innocent blood and made the whole world quake with silent fear. The motto of Voltaire and his associates was to heap assertion upon assertion, and falsehood upon falsehood. "*Mentez,*" was the advice which he gave to his fellow-infidels, "*Mentez; il en restera toujours quelque chose . . . . il ne s'agit pas de frapper juste, mais de frapper fort.*"

Such is the persecution which, to some extent, the true church will always be destined to endure; but we hope that it is no illusion of ours to behold in the horizon the appearances of a less stormy and brighter day. We already feel that the vaporous exhalations of error are passing away, that the prospect is becoming more free, the atmosphere more pure and refreshing; and we imagine ourselves on the eve of a grand revolution in religion, which will bring back the wearied mind of man into the straight paths of obedience and humility, from which it strayed so blindly and thoughtlessly at the period of the reformation. The most wonderful feature in this incipient revolution is the agency which Divine Providence employs to accomplish the design; making those very men who for a long time were the worst adversaries of truth, its most able and indefatigable advocates. When the Catholic protested against the misrepresentations or replied to the arguments of his opponents, his defence of religion was comparatively little heeded. But now there is a different state of things: from the very ranks of his accusers there have come forth individuals, vindicating many points of our faith, and the evidence which was previously rejected, because it was presented by Catholic hands, is now admitted, because received from unsuspected witnesses. The Almighty has raised them up, in his own good time, to undeceive the public on the subject of Catholic truth, to divest its doctrines of the pretended absurdity and superstition which were invariably associated with them, and to exhibit its practices, not under the garb of folly, but in their real form, and in the plenitude of their sacred influence, soothing every evil, providing for every want, and imparting strength and consolation in the most critical and distressing circumstances of life. The work is still far from its completion: but we may hope that the day which has dawned so benignantly over us, will ere long attain to its meridian splendor, and that a happy union of many hearts, alas! too long separated, will take the place of discord and opposition.

EUSEBIUS ON THE THEOPHANIA.

Eusebius, Bishop of Cæsarea, on the Theophania, or Divine Manifestation of our Lord and Saviour Jesus Christ, translated from an ancient Syriac Version of the Greek original now lost. By Samuel Lee, D.D. Regius Professor of Hebrew, in the University of Cambridge. London, 1843.

AN important discovery has been made in the world of letters. A valuable work of Eusebius, the father of church history, which is referred to by St. Jerome and other of the fathers, but which had long been supposed to be lost, has fortunately been recovered through the medium of a Syriac translation. Some account of this discovery will be interesting. In the year 1839, the Rev. Henry Tattam, a Coptic scholar of acknowledged excellence, formed the resolution of visiting Egypt for the purpose of procuring Coptic manuscripts, in order to complete, if possible, an edition of the Coptic Scriptures. He accordingly set out for Egypt, and in a short time returned, having procured some good Coptic manuscripts, and also about fifty volumes of Syriac manuscripts, some of which were of extreme age, and very valuable. These he purchased at the monastery of the Blessed Virgin, in the desert of Nitria, situated on the west of the Nile, about eighty miles from Cairo.* This is the same monastery which the celebrated oriental scholar, Asseman, visited in 1715, when he tells us that its library contained more than two hundred manuscripts, and here he obtained a portion of the materials for his celebrated edition of St. Ephrem, the Chrysostom of the Syrians, which appeared in Rome in 1740.

"It is evident," says Dr. Lee, "that many of the manuscrips brought to England by Mr. Tattam, had passed through the hands of Asseman, from certain marks found in them: and this I think is true of ours, as certain pencil marks are found in it, which would hardly have been placed there by an Oriental."

This valuable codex is described as being neatly written in the Estrangelo, or old church-hand writing of the Syrians, on a very fine and well prepared skin. It is of the large quarto size, each folio measuring about fourteen and a half inches, by eleven and a half, and containing three columns each, of the width of two and a quarter inches. The manuscript contains two hundred and forty-five folios. The following colophon determines the age of the codex:

"This book was written in the city of Edessa in Mesopotamia, by the hand of a man named Jacob, in the year 723, and was completed in the month of the latter Teshrin (February.")

The codex is in a clean and perfect condition; and as the climate of Egypt, in which it has been kept probably for many centuries, is extremely dry, there is no difficulty in accounting for its fresh appearance. The Dr. says:

"There are manuscripts in the same collection, bearing a date making them but little short of thirteen hundred years old, and yet appearing in quite as sound a state of preservation as this does, but which, as written on skins of a description greatly inferior to this, do not present so clear and bright an appearance. Asseman, too, gives us an account of a Syriac manuscript of a Gospel, preserved in the library of the Vatican, which was written in the year of our Lord 78: and this he affirms was in his day, about one hundred years ago, as plain and perfect as ever it was."

Respecting the character and value of this production, Dr. Lee observes:

"I think the work itself is worthy of the piety and learning of the deservedly celebrated father of Church History. As a brief exposition of Christianity, particularly of its divine authority, and amazing influence, it has perhaps never been surpassed. The work of Theodoret, entitled *Græcarum affectionum curatio,* lately reprinted by Dr. Guisford, is cer-

* We learn that this assiduous scholar has just returned from a second visit to the same monastery, and has brought with him another collection of Syriac manuscripts, from which much valuable matter may be expected, as scholars versed in eastern literature are busily engaged in examining their contents.

ainly more full on the particular points which
: was intended to illustrate: but then it owes
nuch to the industry and learning of our
uthor, and is less comprehensive in its con-
ext. The *Stromateis* of Clement of Alexan-
ria, and the *Civitas Dei* of [St.] Augustine,
re perhaps more abundant on particular
uestions; while the work of Clement is less
rderly, and both of these take a less extensive
nge of enquiry, and are not so well adapted
or general reading. When we consider the
ery extensive range of enquiry occupied by
ur author, the great variety both of argument
nd information which it contains, and the
mall space which it occupies; we cannot, I
ink, avoid coming to the conclusion, that it
a very extraordinary work, and one which
as suitable to our own times, as it was for
ose for which it was written. Its chief ex-
ellency is, that it is argumentative, and that
s arguments are well grounded, and logically
onducted. If it once or twice appeals to the
ower of Christianity, as inducing many to
evote their lives to a state of virginity, and to
me other thing quite unessential to vital reli-
ion; we should bear in mind, that this was
ie foible of his day,* and that, of the thou-
nds who may be found both able and wil-
ng to deprecate and blame this, not so much
s one, perhaps, will [be found] to follow his
irtues, or give any thing like such evidences
f real learning, and of Christian piety and
eal.

"As to the period at which it was written, think it must have been after the general eace restored to the church by Constantine, nd before either the *Præparatio*, or the *De-*
nonstratio Evangelica, was written. My rea-
on for the first of these suppositions is:— ur author speaks repeatedly of the peace re-
tored to the church; of churches and schools
estored, or then built for the first time: of
ie flourishing state of the church of Cæsa-
ea; of the extended, and then successfully
xtending, state of Christianity: all of which
ould not have been said during the time of
ie last, and most severe persecution. . . . . nd again, as both the *Præparatio* and the
Demonstratio Evangelica, are works which
nust have required very considerable time to
omplete them, and which would even then
e unfit for general circulation; it appears
robable to me, that this more popular and
seful work was first composed and published; nd that the other two illustrating, as they enerally do, some particular points only, rgued in order in our work, were reserved
or the reading and occasional writing of our
uthor during a considerable number of years, s well for the satisfaction of his own mind, s for the general reading of the learned. It ppears probable to me, therefore, that this vas one of the first productions of Eusebius, if not the first after the persecutions ceased. . . Of the work itself I may say, if it has cost me much labor and research, and crowded upon me an increase of labor, depriving me in many instances even of necessary relaxation and exercise; it has nevertheless brought with it pleasures, which I shall ever remember with the greatest thankfulness. To have had the privilege of restoring to the Christian church, a work of one of its brightest ornaments as a scholar and a theologian *in the best of its days*, is indeed an honor of which few can boast, while the satisfaction of hoping, that it may be instrumental for ages to come, in bringing many to the knowledge of the truth, is more than sufficient to repay any labor which its restoration might have cost."

Let us now proceed to a more particular view of this remarkable production of the fourth century. It is divided into five books, the first of which treats of the great first cause, and of the wonders of creation, as well in the physical as in the moral world. It opens as follows:

"Those, who in considering the constitution of this great and beautiful universe, the diversified structure of the heavens and of the earth, should say that it has neither beginning nor governor; that there is no supreme head, no providential care existing; but that it has arisen of itself casually, without design, and by blind accident, are altogether impious and godless, on which account they are excluded from the holy assemblies, and with propriety shut out from our holy temples. Neither they themselves can possess a house which does not bespeak contrivance and careful thought; nor a ship be well constructed with its appurtenances without a shipwright; nor a garment be woven, without the art of weaving; nor a city be built if the science of the architect be wanting. I know not by what estrangement of the intellect it is that such men do not consider the courses of the sun as determined by a particular order, the changes as by an especial appointment; the orders of the stars as according to a due course; and the recurrence and changes of times and seasons as duly prescribed. And again, that they do not consider the equalization of days and nights; the production and continuation of the animal world, the traditionary and unchanging succession of human life; the herbs and flowers of every kind that spring out of the earth, the provisions made for all creatures, and suitable to each; the properties of the senses, the several uses of the members of the body, &c. If, therefore, in perverseness of mind they assert that in all this there is no effort either of wisdom or of providence, but on the contrary, imagine that all happens by blind chance, without either object or end, these same, as

* See below for the passages in question, and some emarks upon these *Protestant* views of Dr. Lee.

being atheistical, are driven away from the divine hearing of the word, and entirely excluded from the society of those who fear God."

"The polytheists, on the other hand, though in opposition to the preceding, are also in extreme error. They err as children in intellect, who pervert the worship of the first maker of the world, of the governor and God over all, into that of the things that derive their existence from Him; honoring the sun, the moon, and the other parts of the universe, with the name due to Him, who is their Maker and Creator, and calling those things gods which never could have existed had not the Maker of the universe, THE WORD OF GOD, willed that they should have a being. Such men appear to me no better than those who pass by the chief architect, to admire the excellency of the workmanship bestowed upon the palaces of kings, their ornamented ceilings and walls, their roofs variegated with flowers and paintings, and shining with marble and precious stones, attributing to these the praise of wisdom and design, due only to the great artificer. To Him alone are these praises due, who is the cause of their wonder, and of these many works of wisdom. For He alone is wise, who is the cause why all these things existed. The persons in question, therefore, differ in no respects from infants; nor do they, whose admiration is confined to the lyre with its seven strings, the mere instrument of music, without attending to him who is the inventer of the lyre, who knows its use, and can apply its powers, show more wisdom. Nor again do they display more wisdom who should pass with indifference the hero returning triumphant to his country, and expend all their enthusiasm in wreathing his spear or his shield with the garlands of victory. . . . . God, the great Lord of all, pervades and fills all, as well the heavens as the earth, He is the controller of all things visible and invisible, He directs by powers unspeakable the sun, the heavens, the whole universe. He is present to all things in his effectuating power, and he remains throughout all. He makes to distil as rain his never-failing light to the sun, the moon, and the stars. He has established and perpetually holds fast the heavens, the image of his own greatness. He also fills from the riches that are withim Him, the host of angels and intelligent powers, at once with life, light, wisdom, and all the abundance of the beauty and goodness within Him."

From the wonders of the physical, he passes to those of the moral creation, and thus describes the intellectual powers of man.

"Man alone, among the beings that inhabit the earth, has discovered the doctrines of astronomy. He has, while moving here below in the body, and clothed with the weight of mortality, ascended up on high by the powers of his mind, and making the circuit of the sun, the moon, and the stars, foretells what is to come to pass in the heavenly bodies, the eclipses of the moon, the vicissitudes of the seasons, and the changes of things. He alone of all the creatures upon earth will confide his life to a frail plank. He has also discovered the science of ship building; he too will guide the ship over the billowy ridges of the deep, will commit his person to the mighty deep, and beat back the death that stands at his side. . . . He looks up to the heavens, and binds together all distances, for the safety of those who navigate the deep.

"Man alone, of all creatures upon earth, bears about him, in the power of memory, the history of things done in former ages; converses with those who are now no more, as with those who are at hand. He examines the opinions of the wise who have existed at any period, and from those, rather than from his contemporaries, does he receive profit, and thus by the faculty of reason, cognate with that of thought, does he exist with those who have long ceased to be.

"He alone of all creatures looks through visible things to the invisible, and recognizes therein something greater and more excellent than aught that meets the eye; Him who is invisible to the grosser faculties of sense, but is visible to the mind and understanding. Him does he, through all the knowledge of which he is capable, confess, and Him alone does he call God; to Him alone does he render praise, and by this very recognition shows his relationship to Deity."

Book the second is entitled "Against the Philosophers," and contains an exposition of their errors and delusions. After showing the extravagances into which their minds had been hurried by a thousand wild systems, he thus continues:

"At length sound laws were established by a divine lawgiver, and the name of virtue and philosophy became known among men. And now came into being the love of things most excellent, and the desire to discover the truth was so active in the bosoms of the many, that the errors of their forefathers fell into utter contempt, and the things appertaining to the worship and love of God came into repute."

Book the third brings us to the *manifestation* of Christ in the flesh, and opens with an eloquent enumeration of the blessings conferred upon man by the coming of the Son of Man.

"What mortal nature has ever appeared, which appointed as He hath done, by word only, and not in writing, laws that were just and pure, and sent forth the same by the hands of his disciples, from one extremity of

creation to another, and who so poured forth his doctrines throughout the whole earth, that immediately, and day by day, they were effectively preached in the hearing of all men, at once of Barbarians and of Greeks? If thou seek a case parallel with this thou shalt find none, for this is a work resulting solely and alone from the power of the Saviour of us all.

"What mortal, since the life of man began, ever sought to give his name to all the tribes of the earth? a thing never yet heard of! and this, not in a corner, or obscurely in some part of the world, but in the whole earth under the sun. And He did, by the power of the rule of his Godhead, so accomplish and complete his purpose, that the knowledge of the one only true God, who is beyond the heavens, together with a holy and wholesome fear of the same, should be delivered to all men on the face of the whole earth, to the nations both Greek and Barbarian.

"What other being ever arose as the sun, shedding his rational light over the souls of men, and thus preparing them to laugh at the error of the demons worshiped by their forefathers, and no longer attach the divine name to senseless wood and stone, and to brute inanimate matter?

"What other, our Saviour excepted, could have persuaded the Egyptians, more attached as they were to the fear of demons than any other people, and from whom came the error of a multiplicity of gods to the Greeks; who could induce them to be no longer infatuated, and no more give the venerable name to beasts, reptiles, noxious and irrational animals, but to acknowledge that one God alone who is above all, and contend for his righteousness in the face of death itself, of death in every shape?

"And who, invisibly, and by the power and force of his doctrine which was every where preached, drove forth as evil beasts from among the human flock, the demons that from ancient time had ruled over men, so that henceforth these demons should no more give out their divinations at springs and fountains, nor again lead the world astray or implicate men in error. Hence, the fountain that was in Castalia became silent, as did those in Delphos, and Miletus, in Colophon, and in Lebadia, of which last so much had been boasted from ancient times. To the doctrine of Christ did they all give place. Where are now Amphiareus and Æsculapius? Where is that image of Jupiter Ammon, which was in the desert of Lybia? All these gods have crept under the earth, alarmed and shrinking in dread from the name of the Saviour. They could not bear the radiancy of his Godhead, but were heard to exclaim: *What have we to do with thee Jesus, thou Son of God?*"

Thus, the divinations of every place were destroyed, and the only God, and the Christ of God was alone preached to all men, and became the objects of divine worship:

"What other, too, Himself alone excepted, has granted to those who draw near to Him, that they should perform the rational and unbloody services which are offered by means of prayer, and [the secret use of the Divine announcements?] on which account He has appointed, throughout the whole creation altars without fire, services worthy of God, the setting apart of churches, and that intellectual and rational sacrifices should, by means of rites becoming the Deity, be [put forth?] to that one God alone, who is the king of all the earth?

"O bring forth now the word of reason, not from a heart implicated in error, but as showing forth the fruits of light and intelligence, and having meditated deeply on the subject, say between thyself and thy soul.

"What other, of those preached of from ancient times, did ever like Him, become known, established, and declared, by the announcements of the prophets many ages ago?

"And who, like this our Saviour, clearly foretold the things respecting the Jews, and regarding the church established by himself throughout the whole world? who said of the Jews, *Behold your house is left desolate, nor shall one stone remain upon another in this place, which shall not be thrown down.* And of his church he said; *Upon this rock I build my church, and the gate-bars of hell shall not prevail against it.*

"And this also:—That He should change men poor and rustic, from the occupation of fishermen to that of lawgivers and teachers of all men. That He should promise and bring it indeed into effect, that they should become *fishers of men.* That he should moreover, give them the power to compose and complete books, and give much authority to these writings, that they should be received throughout the whole earth, in the languages of both Greek and Barbarian; and that in all nations they should be taught and believed, as containing the written word of God.

"And again:—That He should foretell to his disciples, that, because they should give testimony of Him, that *they should be dragged before kings and governors, that they should be punished and undergo grievous torments.*—Again:—That He would so prepare them, that they should suffer voluntarily, that they should so manfully arm their souls with the adamantine armor of righteousness, that weak as they were, they should be seen engaged in conflict against their powerful adversaries.

"And furthermore:—That a time should come, when by his power, peace should be given to the whole earth, persecution should

cease, and temples which were pure be set apart for the prayers of all, so that holy and dedicated places, in every village and city, nay, in the deserts of the Barbarian, should arise to the one God and Lord of all, and which hence were dignified with the name of the HOUSE OF THE LORD.

"But a whole day would be short, were I to attempt to show the open proofs of the divine power of the word of God, the Saviour of all, which have been put forth up to this time. There have been lofty natures, whom whole nations have dignified with the name of gods, but no such nature as His has ever appeared upon earth. Let any philosopher come forward and tell us, what god or hero has at any period been heard of, who delivered the doctrine of eternal life and of the kingdom of heaven to mankind, as this our Saviour had done? Who has caused innumerable multitudes throughout the whole of creation, to be instructed in his own doctrines of wisdom, has persuaded them to follow after the life which is heavenly, to despise that which is only of time, and to hope for the heavenly mansions, which are reserved for the souls that love God?

"What god or hero is there, that like Him, has arisen like the sun, and given light from the east even unto the west, by the bright rays of his doctrine, so that at once, and with the swiftness as it were of the orb of day, all the nations of the earth have rendered to the one God, one and the same service?

"What god or hero was there, who ever delivered to all nations dwelling on this wide earth, to those on the land or in islands of the sea, that they should make a feast in holiness, both of the body and the soul, on the day of every week which is called among the Greeks the Sun's day; and that they should assemble themselves together, not that their bodies should hear, but their souls, that it was by means of the divine teaching they should live?

"What god or hero was there, who, when war was waged against him, set up, as our Saviour has done, such a mark of victory in opposition to his enemies? For they ceased not to contend both with his doctrine and his people, from first to last; while He, being invisible, secretly overthrew them, and advanced his own to greater glory. But why seek to circumscribe by words the divine powers of the Saviour of us all? when behold! should we remain silent, the facts themselves would cry aloud to those whose soul have an ear to hear them.

"Strange is it indeed, and something not to be imagined, that the only Son of the Father, should ever have appeared to those that are on earth, and that men barbarous and fierce, should so change their minds to peacefulness, and come to acknowledge the Father who is in heaven, and the Saviour of all, and that to Him and through Him, who is the cause of every good thing, they should render here upon earth, the praises and thanksgivings that are suitable to the angels that are in heaven, and that as well by night as by day, this homage should be so rendered by all the nations upon earth.

"By the divine teaching the whole world has been enlightened, and men zealous of the life of wisdom, multitudes both of men and of ministering women, and of congregations of virgins, have been established through the whole of their lives in perfect holiness. By which teaching also multitudes of men, women and children have been persuaded voluntarily to suffer the privation of food and of wine for many days; to sleep on the bare ground, to have recourse to a hard and violent discipline, coupled with chastity;* and made them exchange the food of the body, for that spiritual and rational nourishment of the soul, which is obtained by holy reading.

"And who taught men, barbarian and rustic, as well as women, children, and innumerable multitudes of heathen slaves, to despise death, to feel persuaded that their souls are immortal, that the eye of divine justice is open, viewing the deeds of all men, just and unjust, and to look forward in hope to the great judgment day of God?"

On the same subject we have the following passage in book the fourth.

"Among all nations, whether in the cities or villages, there were multitudes, not of men only, but also of women, who kept themselves in perfect holiness, and in the state of virginity, through the hope and expectation of the kingdom of heaven."

In another paragraph, the same subject is thus resumed.

"Hence it is that man now lives according to his nature, being taught to live in the remembrance of God, in the fulness of every good, and in accordance with the predictions of the prophets, who, many years ago, proclaimed that *All the ends of the earth should remember themselves, and be turned to the Lord their God; and all the families of the earth shall worship before them, because the kingdom is the Lord's, and He is governor over the Gentiles.* Hence, places of instruction have been estab-

*The above are the passages upon which we have heard Dr. Lee commenting in that spirit of complacent confidence, which Protestantism has always been pleased to assume. The precept of Christ, *If thou wilt be perfect, sell all that thou hast and give it to the poor*, as well as the other precepts enjoining self-mortification, renouncement of the world, chastity, &c. are summarily disposed of as "things quite unessential to vital religion," as the "foibles" of a particular age of the church. It will not be forgotten that Dr. Lee is a *Cambridge man*; that university has always been the great rival of Oxford, and at the present moment, is known to pique herself upon her hostility to the new views of the Oxford men.

shed throughout the whole world, so that the words of God, the doctrine of purity of life and of the fear of God, are preached in the hearing of all nations. Hence, in every town and city, congregations of the faithful ascribe, in songs of triumph, honor to the all-life-giving WORD of GOD. Hence, hymns suitable to the assemblies of angels in heaven, men tender here on earth to God the king of all, and the first fruits, due to God the universal king, are now daily rendered to him throughout the whole creation, by every race, as if by one general agreement, and at the same befitting hours and seasons.

"With God *there is neither barbarian nor Greek.* Every one fearing God is according to this system a wise man. And now the Egyptian, the Syrian, the Scythian, the Italian, the Moor, the Persian, the Hindoo, all and once, have become wise by the doctrines of Christ. In these things too they are all, and once made wise, and so instructed as to be intrepid against death, to despise the things of this life, and to put forth the one good hope, which is in the promise of the word of our Saviour. They also learn, that they shall receive that life of the soul which is immortal, and which has henceforth been promised to them as a deposit, laid up for them in the kingdom of God. This promise the Saviour confirmed by deeds, in his conflict with death, whereby he proved to his disciples, that death which had heretofore been such an object of terror to man, had nothing dreadful in it, since he had been sanctified through Him. The life, moreover, which had been promised by him, he established in open view to their very eyes, so that they should even see it, and made this his body, by its resurrection, the commencement of our hopes, of the imperishable life hereafter, and of our greatness which is to be like to that of angels."

Book the fourth consists of a further development of the scheme of redemption as shown forth in the word of God. It consists of a commentary upon passages of the New Testament, illustrative of the mission, life, and miracles of Christ. We will give an example from the elucidation of the miracle of the miraculous draught of fishes.

"*And Jesus said to him* [*Simon Peter*], *Fear not; thou shalt henceforth be a fisher of men unto life.* It was to Galileans, men unacquainted with any thing beyond the Syriac language and this mean profession of fishing, that our Saviour promised, that He would *make them fishers of men*, and preachers of his doctrine; and he made them such. Nor did he belie his promise, but he showed forth the 'power of God' which eclipsed every human excellence. For, had he brought near to him the intellectual, the wise, and the illustrious, and had employed them as teachers of his word, then would men have supposed that it had been effected by human means only; for men are influenced by the gifts of the rich, by the power of speech, and by the phantasms of science. But our Lord had not recourse to means like these, nor to disciples thus instructed. On the contrary, he made use of the poor, the despised, of men ignorant in speech, Syrians in language, and in their character humble and mean; it was through instruments like these that he manifested the work of redemption."

Book the fifth consists of two dissertations: first, "Against those who suppose that the Christ of God was a magician and deceiver;" and secondly, "Against those who do not believe the testimony of the disciples of our Saviour respecting his miraculous deeds." Under the first heading is the following remark.

"Which of the magicians ever projected that which our Saviour did? He gave to his disciples this comprehensive command:—Go, *and make disciples of all nations in my name, and teach ye them every thing that I have commanded you,* [evidently quoted from memory.] And the deed he made to follow the word; for the race both of Greeks and barbarians at once became his disciples. The laws, too, of our Saviour were not written in any book of his, but without book, were disseminated at his command among all nations."*

In speaking of the body of the Lord, when taken down from the cross, and committed to the tomb, we have an animated passage.

"The miracle of him who overcame death

* The Protestantism of our doctor here takes the alarm. "Let it not be imagined," he says, "that this favors the modern doctrines about unwritten traditions. And although Irenæus speaks of *tradition*, not written, but delivered *viva voce*, it is evident enough, that he intends to ascribe to this no independent authority." To assert is one thing; to demonstrate is another. For the benefit of our readers, and for their unbiased consideration, we give the passage of Irenæus referred to. "When these heretics are convicted from the Scriptures, they begin to accuse the Scriptures themselves, as not being accurate, and as void of authority, and so variously expressed, that from them truth cannot be discovered by those who are ignorant of tradition. For that truth came not by writing, but by the living voice. . . . On the other hand, when we appeal to that tradition, which, coming from the apostles through the succession of ministers, is preserved in the churches, they object to it, observing, that being themselves wiser than those ministers, and the apostles themselves, they have discovered the genuine truth."

Nor should what follows a few pages farther, have been passed unnoticed: "And had these apostles left us nothing in writing, must not we, in that case, have followed the rule of doctrine which they delivered to those to whom they entrusted their churches? To this rule many barbarous nations submit, who, deprived of the aid of letters, have the words of salvation written on their hearts, and carefully guard the doctrine which has been delivered." *Adv. Hær.* lib. iii, c. 2.

was to be rendered manifest. The body, the vessel of the living word, was therefore laid in the tomb, and a great stone rolled to the entrance of the cave. And greatly did death exult thereat, as if behold! he had now taken even this personage under his power, together with those he had so taken before. But ere the period of three days had passed, the same life showed itself, and was a rebuke against death. Having received the signal mark of victory over death, he taught his disciples to be daring against death, being strong in the assurance that they had received from their Saviour the truth pertaining to life eternal. And thus too was the whole mortal race refreshed, as being freed from the fear of death, because he, who had formerly been armed with terrors, had suffered rebuke in the presence of all. The life which is after death had now received certainty and credibility; and now, men were no longer troubled at death, but laughed in the hour of his once fearful visitation: nay, even before the hour of his arrival they courted death, and invited his approach, impelled by their desire of that immortal life, which should succeed it."

In the third book is the following passage:

"Man will not, as formerly, pollute himself with libations, fumes, blood, and sacrifices; much less will he take delight in human sacrifices. He has been taught that God stands in need of nothing. Nor will he delight in bodily matter, nor in the fumes of earthly sacrifices, but only in the enlightened mind, in purity of soul, and in holiness of life, in the sacrifices also which are without smoke or blood, those which are in the words of the mysteries: those (I say) which the Saviour of all has appointed to be delivered throughout the whole world for a remembrance of himself."

Upon this passage, Mr. Lee observes:

"As this place is extremely important on the question of the eucharist, I shall give the Syriac [which is quoted accordingly]. Nothing can be more certain, I think, than that the *bodily and bloody sacrifice** of the mass of the Romanists could not have been intended here. For the opinions of the Syrian fathers respecting this mystery, see *my* Visitation Sermon (Cambridge 1839), with the notes. I will give a sentence or two from the celebrated Bar Salibi,—a great favorite with the Romanists,—on John vi, 63.—'*It is the Spirit that quickeneth*,' &c. This Father says; 'It is necessary that the words said by me should be *spiritually* received, so that you may inherit eternal life. But if you receive them *bodily*, you shall not be profited. For *bodily* is, that a man should doubt and say, how can he have descended from heaven, when we think him to be the son of Joseph? and, *How can this man give us his body?*'—Good Dr. Wiseman however, the indefatigable propugner of the Roman Catholic doctrines, has no doubt that the Jews *were right* in giving the interpretation which this Father reprobates? and also, that Bar Salibi was an upholder of his own [Dr. Wiseman's?] opinions.—See *my* sermon, p. 135-6."

In book the first, is the following striking passage. Eusebius in speaking of the man "who has participated in the perversion which is not good," who has quitted life, not free from the stain of transgression, says:

"No happy countenance, or smiling of good angels shall greet him; nor when called forth, shall the blessed powers receive him as foster-fathers. When the dissolution of the body draws near, his spirit shall seek to hide itself within the concealment of his body, but those who are appointed to the task, shall forcibly attach themselves to him, and drag him forth. Then too, after his departure hence, his miserable soul, being reduced to sighing and lamentation, shall not have for his receptacle the light and life which are good; but, on the contrary, darkness and the place of corruption. There shall the judgment of God consign him, thus impure and unclean, to the purification and punishment which is by fire, because he would not be instructed by the word, nor adhere to the divine law, when it was in his power so to do."

On this passage the doctor has the following note:

"The views of some of the fathers on this subject were extremely dark and perplexed, out of which evidently grew the purgatory of the Roman Catholics. How far our author partook of this, I have not been able to ascertain.* Origin tells us in his twenty-fourth Homily on Luke, that as John baptized with water, so shall Christ baptize in a river of fire those who shall pass to paradise; but here below, the baptism by water must first have taken place. In this case all must submit to this second purifying baptism. Again, near the end of his eighth book of explanations on the Epistle to the Romans, he says, that he who spurns the purifications of the word of God, and of the Gospel-teaching, will reserve himself to the sad and penal purifications of the fire of Gehenna: in conformity with that of Scripture, *I will purify thee with fire, even t*

* The italics are those of the doctor. He has evidently committed himself by quoting Bar Salibi, whose remarks are perfectly Catholic.

* The doctor might have added the following. In describing the funeral of the emperor Constantine Eusebius says; "The ministers of God, surrounded by the multitude of the faithful advanced into the middle space, and with prayers performed the ceremonies of divine worship. The blessed prince, reposing in his coffin, was extolled with many praises, when the people, in concert with the priests, not without sighs and tears, *offered prayers to heaven for his soul*; in this manifesting the most acceptable service to a religious prince."—*De vita Constant*, lib. iv, c. lxx.

urification, (Isa. i, 25 Sept.) He goes on to ell us that, how long this purifying by fire vill continue, he only can know to whom the ather hath delivered all judgment; evidently nclining to the notion that it is not eternal. 'his is however, according to him, one of hose things which the apostle considered as a nystery, and to be held as such by the faith- ul, secretly within themselves, and for this he ites *Mysterium Regis* (*ut ait Scriptura*) *celare onum est.* (Proverbs xxv, 2?) But who does ot see that all this is a miserable perversion f Scripture?"

If Dr. Lee was really desirous of informa- ion upon this point, why did he, whose read- ng is so extensive, confine his researches to)rigen, a writer always of dubious authority? Could he not have referred to the early fathers, oth of the Greek and Latin church, who are nore explicit on this subject. And even in)rigen himself, he might have found the ollowing, which is still more to the point. *' Some are saved, and yet so as by fire;* so that if . man has in him any thing of the nature of ead, the fire may purge and reduce it, till the nass become pure gold. For the gold of that and which the saints are to inhabit, is said to e pure, and as the furnace trieth gold, so nust we all come to the proof: *for the Lord its as a refiner, and he shall purify the sons of Levi.* (Mal. iii, 3.) But when we arrive at hat place, he who shall bring many good vorks, and little that is evil, this evil the fire hall purify as it does lead, and the whole hall become pure gold. He that takes with im more of lead, suffers the fire more, that e may be refined, and what little of gold re- nains after the purification. But should the vhole mass be lead, that man must experience vhat is written: *The sea covered them; they ank as lead in the mighty waters.* (Exod xv. 0.)—*Homily* xiv.

And again; "When we depart this life, if ve take with us virtues or vices, shall we re- eive rewards for our virtues, and those tres- asses be forgiven us which we knowingly ommitted? or shall we be punished for our aults, and not receive the reward of our vir- ues? Neither is the case; because we shall uffer for our sins, and receive the reward of our good actions. For, if on the foundation of Christ, you shall have built not only gold, nd silver, and precious stones, but also wood, nd hay, and stubble, what can you expect will be the case when the soul shall be sepa- rated from the body? Would you enter into heaven with your wood, and hay, and stub- ble, to defile the kingdom of God: or, on ac- count of those encumbrances, to remain with- out, and receive no reward for your gold, and silver, and precious stones? Neither is just. It remains then, that you be committed to the fire, which shall consume the light materials; for our God, to those who can comprehend heavenly things, is called a *consuming fire.* But this fire consumes not the creature, but what the creature has himself built, wood, and hay, and stubble."—*Homily* xvi.

Tertullian in his "Treatise on Single Mar- riages," advises the widow "to pray for the soul of her departed husband, entreating re- pose for him, and participation in the first resurrection, and making oblation for him on the anniversary days of his death; which, if she neglect, it may truly be said of her, that, as far as in her lies, she has repudiated her husband."

St. Cyprian, in his forty-second epistle, says: "It is one thing to be a petitioner for pardon, and another to arrive at glory; one to be cast into prison, and not go out from thence till the last farthing be paid; and another to receive at once the reward of faith and virtue; one, in punishment of sin, to be purified by long suffering, and purged by long fire; and another to have expiated all sins by previous suffering; one, in fine, at the day of judg- ment to wait the sentence of the Lord, ano- ther to receive an immediate crown from him."

St. Ephrem of Edessa, in a work entitled "His Testament," thus speaks; "My breth- ren, come to me and prepare me for my de- parture, for my strength is wholly gone. Ac- company me in psalms and with your prayers; and be pleased continually to make oblations for me. Till the thirtieth day be completed, make remembrance for me, for the dead are helped by the offerings of the living. Now, listen with patience to what I shall mention from the Scriptures. If the sons of Matha thias, who celebrated their feasts in figure only could cleanse those from guilt by their offer- ings, who fell in battle, how much more shall the priests of Christ aid the dead by their ob- lations and prayers."

St. Cyril of Jerusalem, in his "Catecheti- cal Instructions," has the following very clear and decisive passage. "Then [in the liturgy

of the church] we pray for the holy fathers and bishops that are dead; and in short, for all those who are departed this life in our communion; believing that the souls of those for whom the prayers are offered, receive very great relief, while this holy and tremendous victim lies upon the altar. This we will show you by an example: for I know there are many who say—What good can it do to a soul which is departed out of this life, whether with sins or without them, to be remembered in this sacrifice? But tell me, I pray you, if a king had sent into banishment some persons who had offended him, and their friends should present him with a crown of great price to appease his anger, might not the king, on that account, shew some favor to the guilty persons? So do we address our prayers to God for those that are dead, though they were sinners; not by presenting to him a crown, but by offering up to him Christ who was sacrificed for our sins, propitiating Him who is so merciful for them and for us."

The fathers of the fourth century, a Chrysostom, a Gregory of Nyssa, an Ambrose, a Jerome, and others, would also have afforded the doctor evidence on the point in question.

And here, though not immediately connected with the text, we beg leave to quote an important admission on the part of the doctor, for which we give him credit.

"If it be supposed that progress of time necessarily brings with it progress in knowledge, it may be suggested that in the sciences and arts connected with civilized life, this may be fully admitted; while it may be extremely doubtful whether it can be so as to revealed truth; and especially as inspired interpreters of it lived so near to the times of which we are now speaking [viz. of the times of the apostles]."

In book the fourth, Eusebius has the following commentary upon the ever memorable words of Christ to Simon Peter.

"When, asking his disciples, on a certain occasion, what men said of Him, and they answering according to the opinion of the many, he asked them the second time, *But what say ye?* and when Simon had said unto him, *Thou art the Christ of the living God,* he answered him and said: *Blessed art thou, Simon, son of Jonas, since flesh and blood hath not revealed this to thee, but my Father who is in heaven. And I also say to thee, thou art Cephas: and upon this rock do I build my church, and the gate bars of hell shall not prevail against it.* The (term) *this* he took (as implying) the *knowledge that he was* the Messiah, the Son of the living God; and Cephas (the rock), because it should neither be rent nor moved. It is not unlikely that he named (in) *this* the whole sense comprised here. On this account too he designated that same disciple who had formerly been called Simon, *Cephas* (Peter), with reference to this knowledge; (and) of which he afterwards prophesied and said: *On this rock do I build my church, and the gate bars of hell shall not prevail against it.* He foretold at once something to come to pass, and promised that himself would build it (the church), and bring the work to completion, by the things of this knowledge which had now been given concerning himself; that it should be made firm as on a confirmed foundation; and that his church should be built solely by means of his own power, which is everlasting, and that the gates of hell should never overcome it.* He himself afforded a proof of this in the fulfilment, better than any that words could give; for persecutions innumerable, and death under a variety of forms, have sprung up against his church, but in nothing could they prevail against it. He has, therefore, openly confirmed his prediction by facts; its truth he has shown by the fulfilment. The church too, which he called the congregation, about to be established in his name, evinced no small foreknowledge. The congregations of the Jews had been termed *synagogues,* and during the time of his sojourning among men, he frequented the synagogue of the Jews. Nor was there, hitherto, so much as one synagogue set apart to him. And who is not astonished that he so foreknew those congregations which afterwards should be set up, at a great distance of time, in his name, and that he should not name them after the Jewish manner, synagogues, but CHURCHES. He added too, that the gate bars of hell should not prevail against them; a thing which we see with our own eyes! Nor should the prediction only, but also the promise excite our wonder, namely, *I build my church upon a rock, and the gate bars of hell shall not prevail against it;* a thing also brought so near in fact that we can see it! For it was not by the power of men, nor yet by the superiority of the teachers employed, that his church was raised; but it was he who promised, and indeed fulfilled his promise. He (I say) who up to this time has by his di-

* The above passage appears obscure and perplexed. We may be allowed to express a doubt as to the correctness of the translation; but this we leave to the critic versed in oriental literature. Sure we are, that if there be any thing wrong here, it will not escape the penetration of that profound scholar, Dr. Wiseman.

The observant reader will not fail to note the colon inserted after *Thou art Cephas:* where only a simple comma was required. But then the illusion of a colon might appear to favor the context of the quotation from Titus, bishop of Bozrah. To what pitiful expedients will not the sectarian spirit lead a man!

vine power built up and enlarged his church throughout the whole world."*

In the continuation of the above texts from St. Matthew,—*And I give unto thee the keys of the kingdom of heaven; and* [*every one?*] *whom thou shalt bind on earth, shall be bound in heaven; and* [*every one?*] *whom thou shalt loose on earth, shall be loosed in heaven;*† we have the following note.

"I would remark here, that by *binding* and *loosing* can only be meant the office,—committed primarily to the apostles, and secondarily to all duly authorized ministers of Christ,—of preaching, *ministerially*, the remission of sins through faith in him: the fact being that no one of the apostles ever did, in his own person, proceed to pronounce pardon of sin on any man; nor, on the other hand, to denounce damnation. This mode of speaking of any thing as done, when the *enunciation of it only is intended*, being very frequently had recourse to in the Scriptures. See *my* Hebrew Grammar, &c., the *second!* or *third!!* edition."

In another place we have the following reference.

"See *my* Six Sermons on the study of the Holy Scriptures, to which are annexed Two Dissertations, &c. London, 1830. James Duncan, Paternoster Row."

The addition of the price would have rendered the advertisement complete. Might not the author of "The Philosophy of Advertising," have availed himself of these two specimens as apposite illustrations of his subject?

The worthy doctor's self satisfaction (not to use so harsh a term as egotism) in quoting himself, is not the least remarkable feature of his book. After illustrating his text from the Scriptures, the fathers, &c., he usually caps the climax by the phrases—"See *my* Sermon,"—"See *my* Visitation Sermon,"—"See *my* Persian Controversies,"—"See *my* Exposition,"—"Primasius quoted in *my* Exposition,"—"Isaiah, see *my* translation and notes,"—"Job, see *my* translation." A cursory glance has enabled us to detect at least twenty instances of this self-quotation.

The doctor thus terminates his Preliminary Dissertation:

"I will only now add, that if I have discovered and pointed out the means by which the hitherto untractable and difficult problem of prophecy may be satisfactorily solved, I shall indeed have the greatest reason to be thankful to the great Giver of every good gift, for favors so great conferred upon me, and which, it may perhaps be reasonably hoped, will exert a beneficial influence on the church of Christ for ages to come."

With respect to the translation of this very interesting work of Eusebius, it must be confessed to be in many places very unsatisfactory. Of this defect the translator himself seems conscious. His words are:

"If I have followed my original as closely as I could, I trust I have not done this to such a degree, as to have made my English either harsh or difficult of apprehension."

The harshness and obscurity here alluded to were hardly to be avoided in a literal translation. The rule would appear to be: Where no connected sense can be made of a passage, to leave the original to the investigation of the critics; where the sense is doubtful in consequence of obscurity in the expression, to be guided by the context and by analogy, to seize, as far as practicable, the *intention* of the writer, and give at least a probable meaning.

* Dr. Lee has the following note. "As this passage is important, I give the Syriac." He then proceeds to cite Euthymius and Titus, Bishop of Bozrah, but how far the quotations illustrate each other, let the reader judge. "Euthymius gives the sense thus: 'Thou art Peter, as about to be a rock of the faith, after the denial of Christ, or as already being *firm in mind*: thence upon this *firmness* I will build my church, or I will say thee as a foundation for the believers. For the church are the believers,' &c. Thus also in the work of Titus, bishop of Bozrah, on the Manicheans. '*On his rock do I build my church, and the gate-bars of hell shall not prevail against it.* He calls every thing *gate bars*, by means of which those who should take upon themselves a complete readiness to encounter the death of martyrdom for the sake of the fear of God . . and after a few other things when Simon said to him, *Thou art the Christ*, he returned for answer, *Upon this rock do I build my church.* Upon what? Upon this faith that *Thou art the Christ, the Son of the living God.*' He goes on to say, 'not as the mad Manes affirms of him, that the Messiah is the five elements;' and he might have added,—and probably would, had the thing existed in his days,—nor as the arrogant Papists do, that by Cephas (Peter) is here meant the pope of Rome."

[There is a figure of criticism, or rather of anti-criticism, which is termed the *obscurum per obscurius*; our worthy doctor seems an adept in the use of it.—Ed.]

† The transformation of *whatsoever* into *every one*, in the above text, is a specimen of that modern recklessness of interpretation, which has so justly excited the alarm of less daring scholars; and which might justify us in our suspicions of the integrity of the translation now before us. We may remark that in rendering the above important text of St. Matthew, the authorized English translation is in accordance with our own.

A HINT TO THE 'TRUE CATHOLIC.'

The True Catholic, Reformed, Protestant, and Free. Baltimore: Joseph Robinson. No. VIII, December, 1843.

WE had for a time indulged the hope that the *True Catholic, Reformed, Protestant, and Free,* would save us, in future, the unpleasant task of exposing to public view its many historical and dogmatical errors. We have, however, been disappointed. The editors or contributors of that periodical have thought proper, after a silence of three months, to renew their attacks against the Catholic doctrine on the subject of the eucharist; they cannot, therefore, take it amiss, if we show ourselves always prepared not only to repel these attacks for the purpose of self-defence, but also to use the privilege of just retaliation, and turn their weapons against themselves.

We have little to say in reference to the statement which the *True Catholic* has undertaken to furnish of its own doctrine. The writer presents it indeed, "as clearly as he can;" but alas! what clearness of ideas can be conveyed by those who do not possess it themselves; who continually speak of the body and blood of Christ being in the eucharist, though they do not believe them to be substantially there; who admit, they say, the real presence, and constantly maintain the real absence, or rather do not know what they maintain; confounding the very essence of the dogma with what they call *its mode;* preposterously affecting to admit on the subject of the eucharist, the doctrine of the Catholic church, with the exception of transubstantiation,—and other things of the same nature? "This middle system," says a celebrated Protestant writer, "had no advantage but in the disguise of unmeaning terms, while it had the peculiar infelicity of departing as much from the literal sense of the words of institution, as the Zuinglian interpretation itself. I know not whether I can state, in language tolerably perspicuous, this jargon of bad, metaphysical theology."* Leaving then the Episcopalian doctrine for what it is or may be, with all its inconsistencies and contradictions, we shall proceed to examine the statement of our own doctrine, as given in the above mentioned periodical, with its views concerning our "authorized, standard books," which, to say the least, have this great advantage over those of the *True Catholic,* that they follow the rules of language.

The views to which we refer are altogether erroneous. Whilst the writer pretends to "state *impartially* the doctrine of the Roman communion on the subject of the eucharist," he does not hesitate to affirm, with one of his predecessors in the same career of erroneous statement, that this doctrine about the remaining appearances of bread and wine amounts, "in plain English," to the admission in the eucharist, "of whiteness and nothing white, of sweetness, and nothing sweet," &c. But this is not, and never was the case. The Catholic maintains that, by the divine power, *there remain truly* in the eucharist, *the appearances,* without the substance of bread and wine; and that these appearances or accidents, though unconnected with their natural subjects, really exist, and are not mere nonentities: but he does not, nor did he ever admit the nonsense so liberally imputed to him by his opponents.

The writer has endeavored with the same fairness, and with as little success, to discover difficulties, both in the council of Trent and in the catechism of that council, while he strangely confounds the authors of the latter with the fathers of Trent. In the same place where he speaks of "nonentities," he appears to be quite astounded at an expression of the catechism, "that Christ, whole and entire, is contained under *each particle* of each species;" and the cause of his astonishment is, that according to the dogma of transubstantiation, no

* Hallam's Constitutional History of England, vol. i.

bread remains in the eucharist. This is very well; but since the eucharist, even after the consecration, may be called *bread* on account of its remaining appearances, as angels are often called *men* in the Scripture, because of their appearing in human shape (Gen. xviii, 2; Jos. v, 13; Acts i, 10); why may not also the word *particle* be used for the same reason and with perfect consistency of language? As to the depth of the mystery itself, and the opinion of our opponent concerning it, we shall have occasion for further remarks: in the meanwhile, we will observe that he most amentably misapprehends the Catholic doctrine, when, from the truth just mentioned, that the body of Christ is whole and entire in each particle, after the consecration, he concludes that there must be then, in each consecrated host, an indefinite number of human bodies: for the Catholic doctrine plainly teaches that it is one and the same body of Christ which the divine omnipotence thus renders present in so many places, as the divine nature itself is not only present every where, but also is every where whole and entire, without ceasing to be one and the same divine nature.

Moreover, the assertion of our opponent rests upon a false supposition, and a very imperfect knowledge of our doctrine. That the body of Christ is whole and entire under each *unseparated* particle of the consecrated host, is not an article of the Catholic faith. But we do believe, instructed by the words and actions of our Saviour at the last supper (Matt. xxvi, 26—28; Mark xiv, 22—24), and by the constant tradition of the church, that his body is whole and entire under each host and each part thereof, *after its division.**

Another specimen of the writer's *impartiality* is to be found in his comments upon a reasoning made by the authors of the Roman catechism in favor of transubstantiation. In the first place, he carefully abstains from mentioning that *the reasoning* is based on the *real and true presence of Christ under the species of bread and wine*, as having been previously and conclusively proved in the catechism by a variety of evidences. Nor does he say, that besides this argument which he pretends not to understand, the same passage contains an actual proof of transubstantiation drawn from the authoritative and infallible testimonies of Scripture and of *Catholic tradition*; this would have too evidently contradicted his own system: but adhering strictly to his favorite and *impartial* task of creating difficulties where they do not exist, he asks why, if transubstantiation is true, it should not be the result of creative power more than of any other cause; and he wonders that we should find it easier to believe Christ's body to be present on a thousand altars at once, than that it should not be in heaven. The answer to these questions or imaginary difficulties is obvious. 1st. No "creative power" is exercised in the eucharist, for the very plain reason that the body of Christ, which is to be rendered present there, being already existing, needs not to be created. 2d. Whilst the absence of Christ from heaven would be contrary to the words of Scripture (Acts iii, 21), we have his word (Luke xxii, 19; 1 Cor. xi, 24—26), in favor of his real and substantial presence "on a thousand altars at once," in the commission given to his apostles and to all their successors in the priesthood, to do what he himself did at the last supper, viz., to render his sacred body and blood present under the eucharistic veils.

This subject has been well explained by the council of Trent in these words: "There is no repugnance in these things, that Christ, according to his natural manner of existence, should always remain in heaven at the right hand of his Father; and that at the same time he should be sacramentally, though substantially present with us in many places, in that way of existence, which, though in words we can hardly express it, the mind, illumined by faith, can conceive to be possible to God, and which we are bound firmly to believe. For so all our ancestors—as many as were members of the true church of Christ—who wrote on the subject of this most holy sacrament, openly professed; that our Saviour instituted this admirable sacrament at the last supper, when, after the blessing of the bread and wine, he declared in express and perspicuous language, that he gave his own body and blood."*

This, however, the writer is unwilling to admit. To him the presence of the body of Christ, with all its component parts, in so

* See Conc. Trid. sess. xiii, can. 3.

* Conc. Trid., sess. xiii, c. 1.

small a compass as a host, and in so many places at once, seems impossible. He "does not comprehend" that mystery, and consequently cannot believe it. "Physical laws and philosophy" have taught him that accidents, or exterior qualities and appearances, cannot exist without a subject; and therefore he is authorized to reject altogether the dogma of transubstantiation, which leads to consequences so directly opposite to his *infallible* views of comprehension and philosophical learning!!!

And is it come to this! Is it from the natural order of things, from physical laws and human notions that we are to judge of the supernatural and much higher order of divine revelation? Not knowing so much as the real essence of bodies, of matter, of place, of extent, and other beings or qualities, even in the visible order of things, can we pretend to this knowledge with the faint light of reason alone, in reference to a glorified body and its sacramental mode of existence? Shall we refuse to admit that Almighty God knows infinitely more than we can even imagine—can do infinitely more than we can comprehend? "My thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." (Isa. lv, 8, 9.) Again: "I will destroy the wisdom of the wise: and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? . . . and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ." (1 Cor. i, 19, 20, and 2 Cor. x, 5.)

If our Lord, wishing to give full scope to his immense charity for man, is pleased to communicate himself entirely to every one of the faithful through the mystery of the eucharist, as he was pleased to communicate himself to mankind at large through the mystery of the incarnation, shall we poor puny mortals presume to oppose the designs of his infinite goodness and liberality? Since he himself, moreover, has pledged his word for it (see John vi, 52—56; Matt. xxvi; 1 Cor. xi), ought not this sacred word remove for ever all the difficulties to the contrary, suggested by our senses, our imagination, or our pride? If we must admit only what is comprehensible to the human mind, what will become of our faith, which, according to St. Paul, "is the conviction of things that appear not?" If we must understand the intrinsic nature of that which is revealed to us, before it can become an object of our belief, we shall be compelled to reject at once the mysteries of the Trinity, of redemption, original sin, and other incontestible truths of the supernatural as well as natural order (for instance, the union of our body and our soul, a *material* with a *spiritual* substance), which surely we do not understand better than the real presence and transubstantiation with all their consequences. If we are allowed to deny what is contrary to physical laws, however solidly it may be established by extrinsic evidence, we may call in question not only the doctrines of revelation, but all the miracles of the Bible, all prophecies, in a word, all the supernatural evidences of a divine religion, and we shall fall by successive and rapid strides into unitarianism, deism, and infidelity!

Thus do the principles and reasonings of our opponent strike at the very root of Christianity, and destroy that supernatural faith, "without which it is impossible to please God" (Heb. xi, 6): and if, after this, he is so bold as to brand the doctrine and language of the Roman church with "arrogance, absurdity, blasphemy," &c., does he not force upon us the painful task of informing him, once for all, where this accumulated weight of guilt really lies? It is in the system of those who presume to measure the divine omnipotence according to their narrow views, and to arraign at the bar of their proud and rebellious reason the adorable designs and works of the Almighty; who censure the faith which admits that "the body and blood of Christ are orally consumed by all communicants, good and bad," while this doctrine is gathered from the manifest declaration of the apostle St. Paul, when he says: "*Whosoever shall eat* this bread, *or drink* the chalice of the Lord *unworthily*, shall be guilty of *the body and blood* of the Lord;" who suppose that the church, *with whose uninterrupted succession of pastors* Christ has promised "to be all days even to the consummation of the world" (Matt. xxviii, 20; Ephes.

7, 11—14), could possibly have substituted her private traditions for the uniform teaching of Catholic antiquity," instead of being always guided by the divine assistance, in virtue of our Saviour's promise, and invariably teaching only *that doctrine* which she has received from Christ himself, through the channel of the ancient church and of apostolic tradition: in a word, the charges alluded to above, attach peculiarly to those who assert repeatedly, with the most positive assurance, and without a particle of proof, that "transubstantiation is a human opinion, a groundless novelty, unsupported by Scripture, untaught by the fathers, unknown to the ancient liturgies, unacknowledged in the church for many centuries, and at last forged in an age of darkness by the church of Rome, within the pale of which alone its sworn maintainers are to be found." Had the writer glanced at the variety of evidences and unexceptionable testimonies which were prepared for consideration in the numbers of this Magazine for July and August last, he would have discovered more than was necessary for the complete refutation of his theory. This, however, he has overlooked; perhaps it never came under his notice; we shall, therefore, briefly resume the subject, in order to expose the shallow assertions and numerous inaccuracies that he has recently put forth. His claims to orthodoxy will be better appreciated, when his reflections on the eucharistic institution will have been placed in contrast with the grounds of the Catholic doctrine.

According to his views, "the dogma of transubstantiation, is a mere unfounded inference, and human opinion, unsupported by scripture." We suppose that "the True Catholic" understands, as well as we do, by transubstantiation, "a change of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood." If then the words made use of by Christ in the institution of the eucharist, really imply such a change, the question is settled; transubstantiation is a divine truth founded on Scripture, and must be admitted with all its consequences.

Now it is easy to show that the words of Christ necessarily imply this change of substance. For, since he said, "this is my body, this is my blood;" he must have given the real substance of his body and blood to the apostles, otherwise he would not have spoken the truth; and moreover, there could have been no other substance with that body; otherwise he would not have spoken according to the rules of language. The word "*this*" expresses in its obvious and proper acceptation, the entire substance of the thing present; but if the substance of the bread and wine had remained, the pronoun *this* would by no means have expressed it, since it is applied by Christ *only* to his body and blood. Again; our Saviour's words, according to the ordinary rules of speech, convey no other idea than that the substance of his sacred body and blood is the only substance present. But what material did he employ for the eucharistic consecration? Was it not bread and wine? Consequently, there must have been a change of the whole substance of the bread into the substance of the body, and of the whole substance of the wine into the substance of the blood of Christ; and thus is the dogma of transubstantiation necessarily implied by the words which he used in the institution of the eucharist, and therefore well supported by Scripture.*

* It is the unfortunate lot of our opponent to say constantly the reverse of what should be said. Besides the pretended absurdities which his fancy every where depicts to him, in the *revealed* dogma of transubstantiation, it appears to him also an "inconsistent dogma." That the Catholic doctrine, however, is perfectly consistent with itself, is so manifest a truth that it has been repeatedly acknowledged by the most bitter enemies of the church of Rome. It is a well known fact that Luther, considering the energetic simplicity of these words, "this is my body," never could prevail upon himself to reject the real and substantial presence of Christ in the eucharist. Wishing, however, to deny as much as he could of the Catholic dogma, he banished transubstantiation from his creed, and maintained that the substance of the bread and wine remained in the eucharist, together with the substance of the body and blood of Christ; a novel theory which he designated by the name of *consubstantiation*. Now the leaders of the other Protestant parties, Zuinglius, Calvin, &c., denounced the doctrine of Luther, called it inconsistent, and showed that the real presence cannot be admitted without admitting at the same time transubstantiation. For Christ did not say, as they observed, "Here is my body; or my body is with this and under this;" nor "this contains my body;" but simply, "this is my body." Hence, what he wishes to give his children, is not a substance which contains his body or accompanies it, but his body itself without any other substance. Nor did he say, "this bread is my body," but, "this is my body;" making use of an indefinite word, to show that the substance which he gives is no longer bread, but his body. These arguments were certainly conclusive, and as unanswerable as those made by Luther himself in favor of the real presence. And thus it was, in the great contest carried on among the Protestant sects, the Catholic church alone was victorious, as her enemies themselves attested.

This too, has always been the belief of the church, as the following testimonies of the holy fathers and ancient liturgies, long before the period of the *dark ages*, will plainly show.

St. Ambrose.—"The word of Christ, which could draw out of nothing what was not, shall it not be able to change the things that are into that which they were not? For it is not a less effect of power to give new existence to things, than to change the natures of things that were. . . . Our Lord himself declares: *This is my body.*"—*De Mysteriis*, c. 8.

St. Gregory of Nyssa.—"By the word of God *the bread is instantly changed into the body of Christ*, agreeably to what he said, *This is my body.*"—*Orat. Catech.* c. 37.

St. Gaudentius of Brescia.—"He who is the Creator and Lord of all natures, who produces bread from the earth, *of the bread makes his own proper body* (for he is able, and he promised to do it); and who of water made wine, of wine makes his blood."—*Tract.* II, *de Pasch.*

St. Cyril of Jerusalem.—"Jesus Christ, in Cana of Galilee, once changed water into wine by his will only; and shall we think him less worthy of credit, when *he changes wine into his blood?* . . . . Judge not of the thing by your taste, . . . this knowing, and of this being assured, that what appears to be bread, *is not bread*, though it be taken for bread by the taste, but is the body of Christ; and that which appears to be wine, is not wine, though the taste will have it so, but is the blood of Christ."—*Catech. Mystag.* iv.

S. Cyril of Alexandria.—"God condescending to our infirmities, breathes a spirit of life upon the things offered, changing them into the reality of his own flesh."—*Ep. ad Cœlosyrium.*

St. John Chrysostom.—"It is not man who causes the things lying on the altar to become the body and blood of Christ; but that Christ who was crucified for us. The priest stands performing his office, and pronouncing the words; but the power and grace are the power and grace of God. He says, *this is my body*, and these words *effect the change of the things offered.*"—*Hom.* I *de Prodit. Judæ.*

St. Nilus.—"Before the prayer of the priest, and the coming of the Holy Spirit, the things laid on the table are common bread and wine; but after the solemn invocations, *it is no longer bread, and no longer wine, but it is the body and the pure and precious blood of Christ*, the God of all."—*Lib.* i, *Ep.* 44.

St. John Damascene.—"As the bread which we eat, and the wine and water which we drink, are naturally changed into our body and blood; so the bread and the wine laid on the altar are, by the invocation and coming of the Holy Ghost, miraculously changed into the body and blood of Christ."—*De Fide Orthod.* lib. iv, c. 14.

Ancient Liturgies.—*Liturgy of Jerusalem or of St. James.*—"O God, the Father Almighty, send thy Holy Spirit . . . the Lord and giver of life, ... that coming he may *make this bread the body*, and *what is mixed in this chalice, the blood* of our Lord, God, and Saviour Jesus Christ."

Liturgy of Alexandria or of St. Mark.—"O Lord, our God, send down upon us, and upon this bread and this chalice, thy Holy Spirit, . . that he may *make the bread indeed the body*, and *the chalice the blood* of the New Testament of the very Lord, and God, and Saviour Jesus Christ."

Liturgy of Milan or of St. Ambrose.—"Receive, O most merciful Father, this holy bread, that *it may be made the body* of thy only begotten Son, . . . and this chalice, that *it may be made the blood* of thy only begotten Son."

Liturgy of Constantinople or of St. Chrysostom.—"Bless, O Lord, the holy bread. . . *Make indeed this bread the precious body* of thy Christ. Bless, O Lord, the holy chalice; and *what is in this chalice the precious blood* of thy Christ,—*changing by the Holy Spirit.*"

Liturgy of Nestorius.—"May the grace of the Holy Ghost come upon this oblation, . . and *make it the body and blood of our Lord Jesus Christ.* Thou transmuting them and sanctifying them by the operation of the Holy Ghost."

The authorities here adduced are more than sufficient to prove against our opponent, that the dogma of transubstantiation was explicitly known, believed, and taught, long before the dark ages and by all Christian antiquity. There remains but the last part of his assertion to be noticed; viz., that the sworn maintainers of that dogma in latter times are to be found in the Roman church alone. This is a task as easy to be performed as any of the preceding. When in the seventeenth century the same assertion was made by the French

Protestants, it raised a general outcry of indignation among ths sects of oriental Christians, and their respective pastors hastened to send to France the following attestations, the originals of which were deposited in the royal and Benedictine libraries in Paris.

Syriac church.—"In the name of the Father, and of the Son, and of the Holy Ghost. 1. We firmly believe that the body and the blood of Christ are contained truly and really in the eucharist, and not in figure and virtue only, as some new heretics have fancied. 2. Likewise, that the bread and the wine are, in virtue of the divine consecration, *really and substantially changed and converted, or what is the same, transubstantiated* (mutari atque converti, seu transubstantiari, quod idem est) into the true body and blood of Christ."—(*Synod of February* 29, 1668.)

Nestorians of Diarbekir.—"We, the metropolitan and priests of the Nestorian church in the city of Diarbekir, . . . firmly believe that after the words of our Lord, which the priest pronounces by divine authority, *the substance of the bread is changed into the substance of the body of our Lord Jesus Christ, and that the substance of the wine is changed into the substance of his precious blood; so that there remains nothing of the bread and wine, except the accidents of both.* . . . We anathematise those who say the contrary, and who do not receive this doctrine. Given in the year of our Lord, 1669."

Greeks.—"We believe that by the operation of the Holy Ghost, *the bread is changed* in a miraculous and unspeakable manner, *truly and really into the proper body of Jesus Christ, and the wine into his blood.*" (Council of 1672, composed of thirty-nine bishops or metropolitans.) A few years before, Methodius, patriarch of Constantinople, had given the following declaration, signed with his own hand: "We say that the bread and the wine, after the consecration made by the priest, are changed from their own substance into the true and proper substance of Jesus Christ; and though the same accidents appear, there remains, however, neither bread nor wine."

Armenians.—"We believe that the *nature of the bread and wine is really changed,* in virtue of the words pronounced by the priest, *into the body and blood of our Saviour, so that there remains nothing of the bread and wine except the accidents and the outward form.*"—(Authentic act, signed March 1, 1668.)

All the eastern societies conjointly.—"The Nestorians, the Armenians, the Copts, the Syrians, the Ethiopians, who have each a peculiar heresy, agree, however, with us on this point, that *the bread is changed, transubstantiated, transformed, and converted into the true body of Jesus Christ,* the same which was born in Bethlehem of the Virgin Mary." (Council of Jerusalem in 1672, under Patriarch Dositheus, signed by six archbishops, and fifty-one religious and priests.)

After reading these unequivocal testimonies, who will not be amazed at the bold assumption of the writer, viz., that "transubstantiation is a groundless novelty, ... untaught by the fathers, unknown to the ancient liturgies, unacknowledged in the church for many centuries, and at last forged in an age of darkness by the church of Rome, within the pale of which alone its sworn maintainers are to be found." When he penned these lines, was he acquainted with that massive and overwhelming evidence which we have repeatedly proposed to his consideration, or was he ignorant of it? If it was unknown to him, what becomes of his theological learning; and how could he venture to write with so much assurance on a subject which was vastly beyond his ability? But if he was aware of what has been quoted from the fathers, liturgies, and other unexceptionable documents, his character as a controversialist must necessarily fall, and his assertions, however "strong his language" may be, are entitled to no confidence.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

ON the most brilliant pages of American biography, the name of Archbishop Carroll sparkles, a gem of purest ray. Identified with the stirring events of the revolution, he was the companion and friend of Washington, Franklin, and the other illustrious men whose distinguished services gave the rich inheritance of freedom to our country, and the brightest examples of patriotism to the world. Selected by Almighty God to be the first bishop of his church in this great republic, he proved the fitness of the choice by the spotless purity of his life and the unsullied splendor of his reputation, not less than by the wise and successful administration of his important episcopal charge, during that quarter of a century into which were crowded the most startling atrocities, and the most extraordinary political changes that modern times have witnessed; when the fall, and rise, and ruin of kingdoms, states and princes succeeded each other with fearful rapidity; when infidelity profaned all that was most sacred in religion,—while the master spirit of the storm caused false prophets to exult, as he dragged from the chair of Peter the venerable pontiff whom God had placed there, to continue the unbroken succession of pastors in his immortal church.

John Carroll was born on the 8th of January, 1735, at Upper Marlboro', Prince George's county, Maryland. His father, Daniel Carroll, was a native of Ireland, whose family had preferred the forfeiture of their property to the abandonment of their faith. Having migrated to Maryland in his youth, he became a merchant, and while yet young, married Eleanor, daughter of Henry Darnall, a wealthy Catholic gentleman of the same province. This lady had received a finished education in France, was of exemplary piety, and distinguished for her mental endowments and graceful accomplishments. The son was worthy of so excellent a parent, remarkable for sweetness of disposition and for promising talents during his boyhood, which was spent until his twelfth year under the domestic tuition of his mother. To maternal nurture and example he probably owed those elegant manners which were conspicuous in his deportment, and gave him remarkable ease and dignity, in the most polished circles of social life, as well as in the eminent station to which he was afterwards called.

As the laws then in force prohibited Catholics from being school-masters, Catholic youth were deprived not only of that salutary education which unites religious with literary instruction, but were also exposed to the mortification of seeking learning in schools where their faith was misrepresented, their religion vilified, and themselves treated as a proscribed and degraded portion of the community. The zeal of the good Jesuits who served the missions of Maryland had contrived to counteract, to some small extent, the tyrannical intolerance of the laws, by establishing a boarding school in a remote and secluded spot in Cecil county, on the Eastern Shore of Maryland, upon a tract of land belonging to themselves, then and still known as Bohemia Manor. There they conducted a grammar school which was intended to prepare Catholic youth for the higher colleges of the European continent. Bohemia seems to have been for a long period in the early history of the American church, the Tusculum of the Society of Jesus. There had been more than forty boarders there at one time: but the date of its foundation and the name of the first founder of the school are unknown. Among those who resided there, and probably conducted it, were F. Hudson, who died in 1742, F. Matthias Manners, who lived in Maryland from before 1755 and died in 1775, and the venerable F. Ferdinand Farmer, who died in Philadelphia in 1786. The

ıte Archbishop Mareschal who had spent three ears at Bohemia, was often heard to speak in ıptures of the choice and valuable library es- ıblished there by the last named learned father.

It was about the year 1747 that the subject f these memoirs was placed at Bohemia, vhere the late venerable Charles Carroll of Carrollton and Robert Brent were his com- anions, and during the short time spent ıere he was assiduous in study, and re- ıarkable for his piety and amiability.

There were no schools then in British Ame- ica where a Catholic could acquire a liberal ducation, accompanied by suitable opportuni- es for the exercise of his religious duties, or were these united advantages open to him ı the mother country, for the laws of Eng- ınd positively prohibited education to Catho- cs under severe penalties.* And hence many f her noblest families, whilst surrounded by ımous literary institutions founded by the eal and munificence of their Catholic an- estors, were compelled to send their children broad for an education, which their ungrate- ul country refused them at home.

This cruel policy led to the establishment of chools and colleges on the continent of Eu- ope, expressly for the education of British Catholic youth, and to supply a succession of ıriests for the English mission.

Among the many good works which have endered the Society of Jesus illustrious as ıenefactors of the human race, the exertions f the English Jesuits in behalf of their per- ecuted countrymen, entitle them to immortal nemory. For more than two hundred years, hey devoted themselves with indomitable ourage to the perilous labors of the sa- red ministry in England, though doomed to mprisonment, the rack, and the traitor's eath;† while the same society, by estab- lishing and conducting many schools and col- leges in other states in Europe for the educa- tion of Englishmen, kept the lamp of learn- ing burning brightly at the shrine of religion, that while the minds of their youthful coun- trymen were enlightened, their thoughts might be directed to the eternal Source of happiness, and their hearts and manners formed to virtue.

As early as 1590, some English Jesuits ob- tained from the liberality of Philip II, of Spain, the foundation of their principal college at St. Omers in French Flanders. Soon after, the bishop of that city conferred upon them an ancient abbey and its demesnes, in the small town of Watten, about two leagues from St. Omers, and a few years later, they acquired from Maximilian the elector of Bavaria the foundation of their college at Liege. In these several houses they applied themselves to the education of British Catholic youth, and to the formation of missionaries for their native country, with the zeal and success which have made them eminent as instructors of youth in learning and virtue.* It was to the Jesuits at St. Omers, that the subject of these memoirs was committed about the year 1748, and he was accompanied there by his youthful kins- men and countrymen the late venerable Charles Carroll, of Carrollton, and Robert Brent, Esq. During six years of successful study, he acquitted himself of all his duties to the satisfaction of his accomplished precep- tors, and having finished the course of rheto- ric, he left St. Omers with a high reputation for virtue and amiability, and entered the no- vitiate at Watten in 1753. After pursuing the practical study of the spiritual life pre- scribed by St. Ignatius, he was transferred about the year 1755, to the college at Liege, which was appropriated to the students of

*"During the two centuries which immediately fol- owed the reformation, the severity of the penal code ad prevented the establishment in England, of Catho- ic institutions for education. One at Twyford had the onor of furnishing Mr. Pope with his first rudiments f learning. The school at Hammersmith, and a few thers followed. They were occasionally interrupted y informers, so that it was deemed advisable to reak up that at Twyford; and more than once, the pprehension of a domiciliary visit forced the master f the school at Hammersmith, to send away suddenly, ll its inmates to their parents." *Butler's Reminiscen- es.*

†In Bishop Challoner's "Memoirs of Missionary 'riests," will be found many thrilling narratives of he extraordinary adventures of these devoted men, which will amply repay the curious reader. Were it not for the undoubted veracity of the author, and the internal evidence of the truth of his history, it would be difficult to believe that the events there described could have taken place in a nation so distinguished for refinement and philanthropy as England claims to be. An American edition of this work was printed in Phi- ladelphia in 1839.

*Even Voltaire bears testimony to their merits in these words: "During seven years that I lived in the house of the Jesuits, what did I see among them? The most frugal and laborious life; their en- tire time divided between the attentions they gave us, and the exercise of their austere profession; for the proof of which I refer to the thousands of men educated like myself."

philosophy and divinity. Having determined upon entering the holy ministry, he applied to the sacred studies prescribed for the members of the Society of Jesus, with a fervor honorable to his character, and suitable to the high destiny which awaited him. After eleven years of study in these celebrated schools, he brought to the altar a mind enriched with the learning of ancient and modern times, and a heart full of the purest affections, completely abandoned to the divine will. He was ordained priest in 1759, being in the twenty-fifth year of his age. Having renounced his patrimony in favor of his brother and sister, he became a member of the Society of Jesus, unencumbered with any worldly property. His excellent qualifications caused his superiors to employ him in teaching, and he was sent back to St. Omers as a professor, and soon after recalled to Liege, where he was appointed to teach philosophy, and subsequently divinity. In these occupations he spent some years, and was, for his merit, raised to the rank of a professed father, on 2d February, 1771.

About this period, at the solicitation of Lord Stourton, a most respectable and eminently pious Catholic nobleman of England, he was induced to accompany his son in the capacity of preceptor or governor, in making the tour of Europe. During 1772, and part of the following year, they visited many places of interest. Passing through Alsace, and crossing the Rhine at Strasbourg, they followed its course to Cologne; they then returned to Manheim, and thence traversing Swabia, they visited Bavaria and the Tyrol, and proceeding through the city of Trent they entered Italy by the river Adige, taking Verona, Mantua, Modena, and Bologna in their way to Rome.

The journal of Dr. Carroll exhibits proofs of his attentive observation of the manners and customs of the people, and the state of agriculture, trade and the fine arts, in the sound reflections and remarks which it contains. Having spent the autumn in Naples and its environs, and the winter and part of the spring in Rome, they returned by the way of Florence, Genoa, Tunis, Lyons and Paris to Liege. He consigned his pupil to his father's hand about July, 1773; and taking leave of Lord Stourton and his son, accepted the vacant post of prefect at Bruges, to which place the English Jesuits had removed their schools, after their expulsion from St. Omers and Watten, where their establishments had been subjected to confiscation in August, 1762, by the unsparing arrêts of the parliament of Paris. The inhabitants of these two houses were all ejected without the smallest allowance for their support, or even for their return to their native country.

Mr. Carroll was pleased with his situation at Bruges, as he there found time for retirement and recollection; the more welcome to him after his travels. He had spent about two months at Bruges, and was considering in the presence of God, the propriety of revisiting his relations in Maryland,* when on the 5th September, 1773, the brief of the pope, suppressing the Jesuits, was made known to the members of that society in Flanders. It fell upon the Christian world like a thunderbolt. Upon the feelings of Mr. Carroll its effects were intensely painful, as his letters of that period† and his subsequent sensibility evinced. Regarding the effects of its suppression upon all the interests of religion, he mourned over the loss which the distant missions would sustain, and especially those of his native country. He bore testimony to the exalted merits of the society, as "the first of all ecclesiastical bodies,"‡ and viewed its fall as the effects of a conspiracy of unprincipled politicians and infidel philosophers.

The establishment at Bruges was pillaged by the Austrian government, and the large college at Liege stript of all its income, and the inmates of the house were turned adrift without any allowance for their personal subsistence. The Jesuits, many of whom were of advanced age, found themselves outcasts in the midst of communities indebted to them for the advantages of mental culture, and the richer treasures of religious instruction. They who had adorned the paths of the present life with the flowers of literature and the lights of science, and led the way to the surpassing beauties of the life to come, were now driven from their classic halls and the temples of religion, in which was concentrated all that was precious to their hearts.

Although he had resolved to return to Mary-

* See his letter to his brother in Mr. Brent's "Biographical Sketch," p. 25.
† Ibid. ‡ Ibid.

ınd, Mr. Carroll was induced to accompany ıe English Jesuits then in Flanders, and to nite in their deliberations in England. He there cted as their secretary, and participated in an nportant correspondence with the French overnment, for the preservation of their pro- erty. While in that country, the Catholic obleman, Lord Arundel, prevailed upon him) accept a residence at Wardour castle, as ıaplain to that noble family, whose steady dherence to their faith, and generosity to the xiled religious orders, have made their name ɔnspicuous throughout the Catholic world. was appropriate that he who was to begin ıe hierarchy of the United States in Mary- nd, should find a home during exile, in the alls where was born the wife of Cecilius ord Baltimore, the founder of Maryland, ıd whose name of Anne Arundel designates notable portion of the state. But though ıothed by the graceful attentions, and edified r the virtues of Lord and Lady Arundel, who tracted around them some of the best society England, the faithful priest forgot not his ıblime vocation, but seeking his own sancti- :ation in humility and prayer, he labored for e salvation of others, with a fervor the more lifying as he was encircled by so many of e charms and allurements of elegant society. The disputes between England and her orth American colonies had been increasing ery year, and the discussion had now ached a point that caused many sagacious inds to perceive that a crisis was at hand. r. Carroll was an American in heart and soul, ıd he longed to be in his native land, and to are her fortunes for weal or wo. A de- ted attachment to his surviving parent, for hom until the time of her death he always erished the most tender filial affection, made m desirous to reside near his venerable ɔther, who was then approaching her seven- th year.

Withdrawing from the delightful associa- ns of Wardour castle, he prepared to leave ıgland. But his most painful sacrifice was e separation from his brethren of the Society Jesus, whose companionship had been so de- htful to his heart for twenty-seven years,— w more dear to him than in the brightest days their prosperity, and whose lot he would have ıdly shared could he have soothed their sor- ws. No hope of a reunion brightened the perspective: dispersion was their inevitable doom. But, like an army of thoroughly trained soldiers who exhibit their perfect discipline by prompt obedience to command, whether to storm a citadel or to retire from the field, the sons of Saint Ignatius submitted to the dread decree of dissolution, with a spirit that exhibited to the world how profoundly they had learned the great rule of obedience, which formed a striking characteristic of their order. Yet, carrying with them the benefits of their high training into many and widely distant lands, they were afterwards found conducting theological seminaries for the education of priests, discharging with fidelity every duty of the sacred ministry, performing heroic works of charity, laboring as humble missionaries, as professors of the highest branches of learning, as teachers of children, or as servants "of the servants of Jesus Christ."*

During a correspondence that continued to the close of his life, many letters of the most interesting character passed between Dr. Carroll and his ancient brethren, who addressing him from the various countries in which they were afterwards stationed, testified their abiding affection, their high respect for his wisdom and prudence, and the hopes which they entertained for the success of religion in a country where he was the superior of the clergy. On his part he duly fulfilled the affecting engagement of the members of the fraternity to each other, by offering up the divine sacrifice for the repose of the deceased—as one by one they dropped from the ranks—of which he was duly notified by his correspondents. Several of these brethren, as we shall see hereafter, testified their esteem and remembrance of him, by bequeathing him some portion of the property acquired by their labors, or received from their relations and benefactors.

Embarking from England, he arrived in America on the 26th of June 1774; and soon enjoyed the happiness of again beholding his venerable mother, his sisters, and many of the

* Speaking of the suppression of the Society, the celebrated astronomer Lalande says, "Carvalho and Choizeul have destroyed the most magnificent work of man, to which no sublunary establishment will ever approximate—the eternal object of my admiration, gratitude and regret. The human family has lost forever that precious and astonishing union of 20,000 subjects, occupied without relaxation, without interest, in teaching and preaching, in missions, in peace-making, in relieving the dying, in short, in the functions most dear and most useful to humanity."

friends of his youth. He had left home a bright boy of fourteen, and returned a care-worn man of forty, destitute of fortune, and disappointed in the hopes he had formed for the triumphs of religion, to be achieved by the society to which he had pledged his faith for ever. Its banner had been struck down: but the glorious motto, AD MAJOREM DEI GLORIAM, was inscribed upon his heart; and while he bowed in submission to the decree of Heaven, he sought to make himself useful as a priest in the station to which God had called him. He had left Maryland in a state of vassalage to Great Britain; but he found her preparing to assert her independence of royal authority. In the days of his youth Catholics were a proscribed race, and ground down by oppression in the very land which they had colonized; but he found his countrymen now engaged in discussing great questions of civil liberty, and he looked forward, with a clear vision, to emancipation from religious bondage as a consequence of their successful battles for freedom.

A brief history of the establishment of the Catholic religion in Maryland, and a rapid sketch of the trials to which its professors were subjected, seems appropriate as an introduction to the career of its first bishop in the United States; and while it exhibits the evils of intolerance, may serve to recommend more strongly to the affections of every American heart, our present wiser system of government and laws, which recognises as a fundamental principle, the right of every man to worship God according to the dictates of his conscience.

It was to enjoy liberty of conscience that about two hundred respectable persons, principally Catholics, abandoned England, and arrived in the Potomac in March, 1634. They were accompanied by two priests, F. Andrew White, and F. John Altham, and by two lay brothers, or temporal coadjutors, as they were called—all members of the Society of Jesus. The laws of England at this period were exceedingly oppressive upon Catholics. Many of them had been put to death, many others utterly ruined in their fortunes, and some of the most illustrious families forced into exile, without the means of decent subsistence—for no other reason than their religion.*

* Bishop Challoner's Memoirs of the Missionary Priests.

F. White himself was one of forty-seven priests who were sentenced to perpetual banishment in 1606.* He was then a secular priest, but was admitted into the Society of Jesus in 1609. After a few years spent in missionary duties in England, he was sent to Spain, where for his great learning and talents he was employed in the professorships of Scripture, scholastic theology, and Hebrew. He subsequently taught divinity at Louvain and then at Liege. Desirous of the crown of martyrdom, he solicited and obtained permission to return to England, where he labored at the time when Sir George Calvert applied to the Jesuits for some English subjects to attend the Catholic settlers, and to convert the Indians in Maryland. F. White and F. Altham were appointed to those duties.

On their arrival in the new colony, these holy men lost no time in commencing their pious work. Before the site for the settlement was selected, F. Altham, who accompanied the governor on his exploring voyage up the Potomac, announced the gospel, by means of an interpreter, to the Indians near Potomac Creek, in Virginia, where they landed, before crossing the river to Piscataway on the Maryland side. The Indian chief seemed well pleased with F. Altham's discourse, "and at his going away desired him to return thither again, saying he should live with him, his men should hunt for him, and he would divide all with him."†

The governor having selected the eastern bank of St. Mary's river as the site of the new city, the missionaries obtained peaceable possession of an Indian hut of the larger size, that had belonged to one of the chiefs, and *this was the first chapel in Maryland.* Besides attending to the spiritual wants of the settlers, the pious missionaries visited the different Indian tribes: Father White resided for some time among the Patuxent tribe, some of whom joined the church. Another priest resided among them in 1639, on land given to the missionaries by the Indians; and in the same year another priest (for there were then four in the colony) was stationed on Kent Island, in the Chesapeake bay. A letter from one of them to Rome in this year, says, "The happy

* See the catalogue in "Memoirs of Missionary Priests," vol. ii, p. 14.

† "A Relation of Maryland," printed in London, Sept. 8, 1635, in Harvard library.

disposition of the natives, gives hopes of a most successful harvest, and supports and animates us in the determination of continuing our labors in this vineyard." In the same year Father White had taken up his abode among the Piscataway Indians, about fifteen miles south of the city of Washington. The fruits of his labors were seen in the conversion of the king Chilomacan, his family, and many of the tribe. Soon after the young queen and nearly all the natives of Potopaco (Port Tobacco) were added to the church,—making about 130 converts. The zealous missionaries continued their labors among the Indians for about ten years, during which period the Catholics of St. Mary's had erected a church and formed an edifying congregation. They were regularly attended by a priest who was always stationed among them. Devoted entirely to their spiritual duties, Fathers White and Altham refused to have any participation in the political organization of the colony, and on being summoned to sit and vote as members of the first legislature that was called in Maryland, they "desired to be excused from giving voices in this assembly."* Civil and religious liberty was protected to the fullest extent—insomuch that, on complaint being made against a Catholic, that he had used insulting language to some Protestant servants, when speaking of their religion, he was tried by a court consisting of the governor, secretary, and another Catholic, and fined 500 lbs. of tobacco, and obliged to give security for his good behaviour. While the affairs of the colony were in the most flourishing condition, some evil disposed persons, taking advantage of the excitement then prevailing in England, caused a rebellion in Maryland in 1645, raised persecution against the Catholics, and, seizing all the priests, carried them prisoners to Virginia,—where one of them, Father Roger Rigby, died in 1646. Father White and two others were sent prisoners to England, charged with the crimes of being priests and Jesuits. They were confined in London and suffered great hardships. The Catholics of Maryland were deprived of their spiritual fathers for three years, when, in 1648, Father Philip Fisher returned from England, and thus writes from Maryland, on the 1st of March of that year: "By the singular providence of God I found my flock collected together, after they had been scattered for three long years. With what joy they received me, and with what delight I met them, it would be impossible to describe: but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation: for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will, for the greater glory of his name. Truly flowers appear in our land: may they attain to fruit."

The religious dissensions in England, and the profitable speculation of persecuting the Catholics in the mother country, frequently bred trouble in Maryland. The Puritans overthrew the proprietary government during the ascendancy of their party in England; but on the restoration of King Charles II, and for some years afterwards, more harmony prevailed. When the proprietary however visited England in 1676, he found himself and his government the subjects of complaint to the crown. "The remedy proposed," says McMahon, "indicated the cause of complaint. The clergy wanted an establishment and endowment of lands, and their piety was shocked at the temporal emoluments in the possession of the Catholic priests of the province." The principal representation on which the complaint was predicated, is contained in a letter written from Patuxent, in Maryland, by the Rev. Mr. Yeo to the archbishop of Canterbury, in May, 1676. "The province of Maryland," says he, "*is in a deplorable condition for the want of an established ministry.* Here are ten or twelve counties, and in them at least twenty thousand souls, and but three Protestant ministers of the church of England. The priests are provided for, and the Quakers take care of those that are speakers; but no care is taken to build up churches in the Protestant religion. Religion is despised, and all notorious vices are committed, so that it is become a Sodom of uncleanness, and a pest-house of iniquity. *As the Lord Baltimore is lately gone for England, I have made bold to address this to your grace, to beg that your grace would be pleased to solicit him for some estab-*

* Journal of Proceedings of the Assembly of 25th January, 1637, in the land office at Annapolis.—*Bozman*, vol. ii, p. 85.

*lished support for a Protestant ministry."** The impartial Protestant, McMahon, commenting on this complaint, says: "Now, here is a frightful picture of the immorality of the province: and *the whole grievance* is the want of an established clergy, and the remedy its establishment. How unlike his divine Master who did not wait for an established support to go forth on his mission of grace. 'Having a care for the body' is too often all that is meant by 'having the care of souls.'

"The answer of the proprietary was easily made. He referred to the permanent law of the province, tolerating all Christians, and establishing none; and to the general impracticability of procuring through the assembly the exclusive establishment of any particular church; and he was released from the subject by the injunction to enforce the laws against immorality, and to endeavor to procure a maintenance for the support of a competent number of the clergy of the church of England."†

As to the provision made for the priests, of which Mr. Yeo complains, none whatever was made by law; they were entirely dependent upon the gratuitous contributions of Catholics, and upon the product of the lands which they were entitled to take up, in common with other settlers, under the conditions of plantation. It appears from the records of the land office that the first missionaries had omitted to obtain patents for land for themselves, or for those whom they brought with them, and that it was not until some years after, that by assigning their rights to some of their brethren, they claimed and received from the proprietary, grants of land upon the same conditions as all other settlers. These lands, with such as they afterwards acquired by purchase and by gift, continued to furnish the chief support to those excellent clergymen, who devoted themselves to the spiritual welfare of their neighbor. As to the immorality of the people, of which Mr. Yeo remarks, it need only be said that his statement differs from all other accounts of the province which have reached us. The Protestant revolution of 1689 sealed the fate of the Catholics of Maryland for many years. In reference to this event McMahon says: "So far as the Protestant religion was concerned, the course of the laws, and the administration, up to the period of the proprietary's departure for England (in 1684), was one of entire neutrality. The great object of both seems to have been to preserve that religious freedom which had ever been identified with the colony. The proprietary is no where charged by the assembly with any act or intention aiming either at the establishment of his own church, or the injury of the Protestant."*

Taking advantage of the events in England, an association was formed *"for the defence of the Protestant religion,"* at the head of whom was John Coode, a man of infamous notoriety in the history of Maryland.† The associators overpowered the constituted authorities, and requested the king to take the province under his immediate protection and government. He, of course, complied with their wishes, and sent them a royal governor. After congratulating them upon the liberality of their majesties in sending a Protestant governor, this functionary told the assembly that "The making of wholesome laws, and laying aside all heats and animosities that have happened amongst you of late, will go far towards laying the foundations of lasting peace and happiness to yourselves and posterity, and this I know will be very acceptable to their majesties, who are eminent examples of Christian and peaceable tempers."

"How the assembly understood this, will appear in the sequel. In their loyal address to the crown, of 18th May, 1692, they offered their most hearty acknowledgments for their majesties' condescension, in taking the government into their own hands, and in redeeming them 'from the arbitrary will and pleasure of a tyrannical popish government, under which they had so long groaned;' and to work they went, to strengthen the foundations of the

* Chalmers, 375.
† McMahon's Maryland, 216, 217.

* History of Maryland, p. 232.
† "When we next hear of him, he was in holy orders, and, at the same time, lieutenant colonel of the militia of St. Mary's county, and receiver of the duties in Potomac river, asserting that religion was a trick, reviling the apostles, denying the divinity of the Christian religion, and alleging that all the morals worth having were contained in Cicero's offices. His blasphemous expressions were reported to the governor and council, and he was dismissed from all employments under the government, and presented by the grand jury of St. Mary's county for atheism and blasphemy."—*McMahon*, p. 239.

new government, and to illustrate their notions of religious liberty, by giving exclusive establishment to their own church, and taxing all the inhabitants for its support.

"The first act which they passed was, 'the act of recognition of William and Mary;' and the second, 'an act for the service of Almighty God, and the establishment of the Protestant religion in this province.' By the latter the church of England was formally established; provision made for dividing all the counties into parishes, and the election of vestrymen for each, for the conservation of the church interests; and a poll tax of forty pounds of tobacco imposed upon every taxable of the province, to build churches and sustain their ministers. Thus was introduced, for the first time in Maryland, a church establishment, sustained by law, and fed by general taxation.

"Under the gentle auspices of that government, whose tyrannical and popish inclinations were now the favorite theme, the profession and exercise of the Christian religion, in all its modes, was open to all,—no church was established: all were protected, none were taxed to sustain a church, to whose tenets they were opposed, and the people gave freely as a *benevolence* what they would have loathed as a *tax*.*

"Such exclusive establishments," continues the historian, "are like all devouring death. They are ever crying for '*more*.' Their first aim is to establish themselves; and their next to oppress all others. The usual consequences soon followed. It was not enough to have the power of the laws, and its intrinsic merits to sustain itself, it must have penalties to awe into silence all who might obstruct its universal sway. Hence the act of 1704, chapter 59, entitled 'An act to prevent the growth of popery within the province.' Under this act, all bishops or priests of the Catholic church were inhibited by severe penalties from saying mass, or exercising the spiritual functions of their office, or endeavoring, in any manner, to persuade the inhabitants of the province to become reconciled to the church of Rome; Catholics, generally, were prohibited from engaging in the instruction of youth, and power was given to the Protestant children of papists to compel their parents to furnish them a maintenance adequate to their condition in life. At the same session, however, an act was passed, suspending the operation of these penalties, as to priests exercising their spiritual functions in private families of the Catholic persuasion; and *this exemption* was kept up throughout this era by succeeding acts."*

The church of England was established *by law*, and from the passage of the act of 1692, until the American revolution, it continued to be *the established* church of the colony.

"In 1702, the provisions of the English toleration act were expressly extended to the Protestants of the province, and the Quakers of the province were declared to be entitled to the benefit of the act of seventh, William III, permitting their affirmation to be received instead of an oath in certain cases. Prosecutions having been subsequently instituted for holding Quaker conventicles, and some doubt having arisen as to the operation of the toleration act, it was again expressly adopted in 1706, as a part of the laws of the province. Thus the toleration of the Protestant dissenters was fully and finally secured; and thus in a colony, which was established by Catholics, and grew up to power and happiness under the government of a Catholic, *the Catholic inhabitant was the only victim of religious intolerance*."†

Of the meek and charitable spirit of the reverend gentlemen of the *establishment*, we have an example in the proceedings of the assembly.

"*Resolved*, That the following address be presented to the governor.

"By the house of delegates, March the 21st, 1697.

"Upon reading a certain letter from a reverend minister of the church of England which your excellency was pleased to communicate to us, complaining to your excellency, how that *the Popish priests in Charles county do of their own accord, in this violent and raging mortality in that county, make it their business to go up and down the county to persons' houses when dying and phrantick*, and endeavor to seduce and make proselytes of them, and in

* Ibid. p. 243.

* Ibid. pp. 244, 245. † Ibid. p. 246.

such condition boldly presume to administer the sacraments to them. We have put it to the vote in this house, if a law should be passed to restraine such their presumptions, and have concluded not to make such law *at present*, but humbly to entreat your excellency that you would be pleased to issue your proclamation to restraine and prohibit such their extravagant and presumptuous behaviour."*

"The Catholics of the present day," says the judicious author of a review of Mr. Brent's Biography of Archbishop Carroll, "would ask no higher compliment to the zeal and devotion of their colonial priesthood, than is contained in the above remonstrance. The *sinful extravagance* of the good fathers of those days consisted of a love for their race which inspired them with the *presumption* of periling their lives in the midst of a raging epidemic, for the consolation of the dying and the salvation of souls; a *presumption* which the Protestants themselves of this century would declare a virtue, and would honor, even in an adversary, with their special commendations."

By several acts of subsequent legislation, the Catholics were rendered incapable of voting unless they qualified themselves by taking test oaths, and making a declaration, which amounted to a denial of their faith. These were the mere *legal* disqualifications of the Catholics; but they fell short of the actual oppressions practised upon them during many periods of this era. "The council granted orders to take children from the pernicious contact of Catholic parents."† "When laws degrade, individuals learn to practise wanton outrage; the former stigmatise, the latter catch its spirit, and make its example an excuse for oppression."‡ Hence the personal animosity of the Protestants against the Catholics of Maryland, was at one period carried to such an extent that the latter were excluded from all social intercourse with the former,—were not permitted to walk in front of the state house, and were actually obliged to wear swords for their personal protection.§

The insults and oppressions to which the Catholics of Maryland were doomed in the early part of the eighteenth century, became so intolerable, that a large portion of them determined to emigrate, and Charles Carroll, the father of the last of the signers of the declaration of independence, was authorized, about the year 1752, to apply to the French government for a grant of land in the territory of Louisiana, then under the dominion of France. Selecting a large body of land upon the Arkansas river, he pointed it out upon the map to the French minister of state. Startled at the extent of the tract demanded, the minister threw difficulties in the way, and Mr. Carroll was obliged to return without having accomplished his object.*

In the upper house of the assembly, in 1756, a bill was framed to prevent the growth of popery, by which priests were to be rendered incapable of holding any lands, and forbidden to make a proselyte under pain of the penalty of high treason; and the bill provided that no person who should thereafter be educated at any foreign popish seminary, could be qualified to inherit *any estate*, or to hold lands within the province.† At this period the subject of this memoir, and the patriot Charles Carroll, of Carrolton, were pursuing their studies in Europe. This bill did not pass the lower house.

Two years later an attempt was made to procure an alteration of the law, which compelled Catholics to pay a land tax of double the amount paid by any other inhabitants of the province. To a spirited remonstrance of the upper house, declaring that such an extreme measure could "not be defended upon a principle of justice or policy," the lower house replied in a tone of insolence that added to the injury. They justified the double land tax by the practice of England, but proposed to release them upon the condition that the Catholics take the oaths prescribed by the land tax law in England, and remarked that "this test of their loyalty *surely cannot be thought unreasonable.*"‡

The upper house responded by a dignified argument, and a statement of the liberal spirit

* Ridgely's Annals of Annapolis, p. 93, &c.
† Biography of Charles Carroll of Carrolton, in the Biography of the Signers to the Declaration of Independence, by J. H. B. Latrobe, Esq.
‡ McMahon, p. 281. § Latrobe.

* Ibid.
† Governor Sharpe's letter in Ridgely's Annals, p. 99.
‡ Votes and Proceedings of the lower house of the assembly, April 27th, 1758.

which had guided the Catholic settlers, and led to the prosperity of the province; declaring the intolerance pursued in the mother country unsuitable to America; to all of which the lower house replied by this magnanimous resolution:

"*Resolved*, That as a double tax on papists is constantly imposed by the land tax acts in the mother country, this house consider themselves sufficiently justified in imposing it here." &c.*

It is gratifying to find the Protestant governor Sharpe rising above the disgraceful spirit of the legislature of that period. In a letter of 16th December, 1758, to the proprietary, who was a Protestant, after declaring that nothing has been further from his inclination than to countenance or give encouragement to Catholics, and that extraordinary burthens have been laid upon them by the act of May, 1756, "Whereby all landholders of the Romish faith are obliged to pay, by way of land tax, twice as much as the rest of your lordship's tenants, who are Protestants;" he states that, by an act made for the support of a clergyman of the church of England in every parish, Catholics are obliged to pay annually very considerable sums for that purpose; and, after enumerating and condemning other oppressions that they have suffered from "their enemies, and *many were made such by envy, or the hopes of reaping some advantage from a persecution* of the papists," he complains that Mr. Chase, rector of St. Paul's parish in Baltimore county, scrupled not to intimate from the pulpit to his congregation, that the state or situation of the Protestants in this province was, at that time, very little different from that of the Protestants in Ireland at the eve of the Irish massacre." After assuring the proprietary that the most full investigations on the subject had proved the parson's assertion a calumny, the governor concludes: "Upon the whole, my lord, I must say, that, if I was asked whether the conduct of the Protestants or papists in this province hath been most unexceptionable, since I have had the honor to serve your lordship, I should not hesitate to give an answer in favor of the latter."*

Although the Catholics bore an equal share in the dangers and privations of the war with the French and Indians, and paid twice the amount of tax levied for the extraordinary expenses of that war, its conclusion brought no amelioration to them. Even during the excitement produced in Maryland by the odious attempt to fasten the stamp act upon America, when the spirit of the nation was roused to maintain the rights of the people, the unjust laws in force against Catholics, it seems, were not considered worthy of amendment.

* Votes and Proceedings, May 9th, 1758.

* Ridgely's Annals of Annapolis, p. 95, &c.

TO BE CONTINUED.

LITERATURE AND THE CATHOLIC CLERGY.

WHAT HAVE THE CATHOLIC CLERGY, AND ESPECIALLY THE MONKS, DONE FOR LITERATURE?

SINCE the period of the *soi disant* reformation, the very fountains of history have been polluted. Writers with violent prejudices have been in the habit of viewing the history of the good old Catholic times through the gross and distorting medium of their preconceived opinions; and the result has been, that the pictures they have drawn of those times have scarcely one light or shade true to nature. So false are these in fact, and so hideously deformed, "*Ut nec caput, nec pes uni reddatur formæ;*" "nor head, nor foot is placed aright."

Without taking the trouble to consult original documents, they have, in most cases, blindly and servilely copied each other's statements; and thus error has been perpetuated from generation to generation. The public taste in regard to every thing Catholic, has been so long, and so deeply, and so widely vitiated, that it requires some moral courage

now-a-days to depart from the beaten track of error, and to tell the *whole* truth, according to the records of faithful history. The man who undertakes this laudable task, runs the risk of having his production treated with neglect by the community, and abandoned to the moth and dust of some neglected shelf. Books, to be purchased and read, must pander to popular prejudice; and hence it is that the infection has spread so far. Avarice in book-makers and book-publishers has been a fruitful source of historical errors—a great *origo malorum*.

To convince ourselves that this is not an exaggerated or unfair statement, we have only to open any of our works of popular literature, in the English language. From the primer and first books of history taught in our preparatory academies, up to works on philosophy and science used in our colleges, all are tainted with this stain of prejudice. It is the seasoning which gives them zest. Perhaps, too,—just to infuse into the tender minds of children a holy horror of "Popery,"—the pages of school books will be adorned with *beautifully executed* wood-cuts, representing some scene of horror, in which priests and monks are exhibited as exulting over the agony of tortured victims! *Popish cruelty, monkish ignorance and superstition, the tyranny, the corruptions and abominations of the church of Rome, the poor priest-ridden people, the avaricious exactions of the Popes,*—and a thousand such malicious exhibitions of cant,—crowded together often without measure or reason,—meet our wearied eye at every page. It is true, then, as the accomplished De Maistre has well said, that "during the last three hundred years, history has become a great conspiracy against truth." This is especially the case with historical works written in the English language, in which, as Wm. Cobbett has bluntly, but truly said, "there are more lies than in the books written in all other languages put together."

Whence this combination against truth among English writers? Whence this deep and abiding prejudice against Catholicity, transmitted as a fatal and poisoned heritage from England to America? To detect its source we need only glance at the history of the reformation in England. At the beginning of this revolution, the Catholic church was immensely rich. The property of the churches and of the monasteries had been accumulated during centuries of Catholic charity and liberality. The church, however, held it only in trust, for the benefit of the public, and especially of the poor. It had been bestowed for this special purpose. The Catholic bishops and clergy, having no families to provide for, naturally left their property to the church and to charitable purposes. The spirit and even the letter of the canon law compelled them to do this. The poor were supported out of this fund which the piety of ages had created for their benefit. There was then little pauperism, and there were no poor laws in England. The charity and the liberality of the Catholic church, which was ever the tender mother of the poor, supplied the place of legal enactments and of heavy taxation for their support. Well, when the storm of the reformation broke over England, this vast property was seized upon by the officials of Henry VIII, who pounced upon it, as a falcon on its prey. It exchanged hands. It was violently torn from the church and from the poor, and given to the courtiers and courtesans. In one instance, Henry VIII gave a church estate to a woman who had made a pudding to suit his royal taste! Sir Miles Partridge won a ring of church bells from him by a throw of the dice! In his reign and that of his son and successor, Edward VI, the work of spoliation was begun and consummated. The church was violently robbed, and its property, diverted from its proper channel of public charity and utility, went to enrich the spoilers, who fattened upon the bounty of a court whose vices they flattered! Avarice was thus seated in sacrilegious triumph on the altars which it had stripped and desecrated! And it has been the besetting sin of the world ever since the reformation. It is the image in fact stamped upon the minds and characters of mankind by this violent revolution. We refer those who may think this picture exaggerated, to the acts of parliament, and to the statute book of England.*

* William Cobbett has triumphantly established all this and much more: and his two volumes containing "The History of the Reformation in England," though the spirit they breathe might have been less harsh, have never been answered, for the very obvious reason that the facts they disclose are wholly unanswerable. The second volume contains an elaborate catalogue of the church and monastic property that was seized on or destroyed; the rental of which he estimates at one third that of the entire kingdom.

Can we wonder that those who thus became enriched with the spoils of the church, should have labored to asperse the character of her ministers who were the previous holders of the property? It is a principle of perverse human nature *to hate those whom we have injured;* and the spirit of English Protestant writers, in regard to the Catholic church, exhibits a frightful carrying out of this principle. Add to this that for nearly two hundred years after the reformation, the Catholic press was gagged in England, and the English Catholics themselves, and especially their natural defenders, the clergy, were subjected to a most cruel persecution, and you have a full solution of the whole problem—a satisfactory reason, drawn from the nature and the facts of the case, for this wide-spread, unchecked and triumphant "persecution of slander" against Catholics and against every thing Catholic. In shaking off the yoke of English tyranny, what a pity that we did not shake off also the more galling yoke of English prejudice! Alas! instead of ridding themselves of this thraldom likewise, our countrymen have courted it rather; and delighted even to chew the reected quid of English bigotry!

Still a better spirit is beginning to manifest itself in England; and we have reason to hope that America which has so loudly re-echoed English prejudice, will have the candor also to join in *her* recantation of antiquated, and now, thank heaven, almost obsolete error! We propose, in this paper, to lend our humble aid to the bringing about of this blessed consummation, by briefly showing what the Catholic clergy, and especially the monks, did for literature before the dawn of the reformation, *so called.* And that our readers may the more readily follow our line of illustration, we will show: firstly, what enlightened Protestant writers have testified on the subject; and secondly, we will endeavor to prove, from original documents, that the judgment of these distinguished Protestants is based on the genuine facts of history.

I. Amidst the dark and cloudy night of Protestant prejudice against the Catholic church, the attentive observer may notice here and there in the openings of the clouds, a star brightly glimmering, and filling his bosom with hope. The great Leibnitz was one of those "bright and particular stars." His vast and luminous mind not only led him to eschew prejudice, but conducted him to the very portals of the sublime temple of Catholic truth.* To understand his testimony, we must remark, that the Abbé Rancé, the founder of the order of Trappists in France, was opposed to the special cultivation of literature by the monks of his order. He wished them rather to spend their time in prayer and in agricultural pursuits. His opinion was singular, and in fact unprecedented in monastic history, as we trust to make appear in the course of this essay. The learned Benedictine, Mabillon, entered the lists, and in a very learned and able work on "Monastic Studies,"† completely demolished the position of his adversary. Leibnitz, adverting to the same opinion, says, "if that opinion had obtained, we would have no erudition at the present day. For it is manifest that both books and letters have been preserved by the aid of the monasteries."‡ He instances the famous monastery of Corbeia, "which, through its monks, excelling not less in learning than in piety, spread the light of the faith throughout the entire north" of Europe.§

To this splendid testimony in favor of the monks, we add that of Ellendorf, another distinguished German Protestant. He testifies "that without the clergy, and chiefly without the monks we would not have now the works of the fathers, nor of the classics."‖ We might also, were it deemed necessary, add the testimonies of Voigt, of Hurter, and of many other late German Protestant writers. Their works are recent and well known to the learned: and besides, the passages from their writings which would illustrate our subject, are too numerous and too copious to find a place in a paper which must be necessarily brief. It is generally admitted that Protestant Germany is *now* beginning to do justice to the Catholic church. In fact, the late ameliora-

* In his "*Systema Theologica,*" which the writer of this paper possesses, in German and Latin, this great Protestant philosopher explains and defends almost every doctrine of the Catholic church. The work was published after his death, and its authenticity is unquestioned.

† *De Studiis Monasticis,* 1 vol. 4to.

‡ "*Si ea invaluisset opinio, nullam hodie eruditionem haberemus. Constat enim libros et literas monasteriorum ope fuisse conservatos.*"—Tom. v, Opp. Ep. 14.

§ "*Quæ, monachis doctrina non minus quam pietate præstantibus, fidei lumen per totum septentrionem sparsit.*"—Ibid.

‖ *De Hierarchia,* tom. i, c. 4.

tion in the tone of Protestant feeling towards the Catholic church is to be traced in a great measure to Germany. The first part of Europe which rebelled against Catholicity was the first to do it justice.

Turn we now to England, of which we may say with some truth, what St. Leo the Great says of pagan Rome: "that she has afforded an asylum to sects of every hue, and has patronized and defended the errors of all innovators." Here too, a better spirit is beginning to show itself, thanks to the mercies of God, who, listening to the fervent prayers of his servants for England's conversion, is already, we trust, preparing the way for her return to "the rock from which she was riven" in an evil hour. Edmund Burke, in his "Abridgment of English History,"* bears abundant testimony to the services which the English monks of the "*dark*" ages rendered to literature and to civilization. He proves that, besides copying books and teaching the poor in their schools *gratis*, they taught the people agriculture, the art of fishing and various other useful occupations. A desire of the people's welfare appeared in all their actions. When they received large donations of lands, they immediately baptised and manumitted their new vassals. Thus, baptism, in their eyes, broke the bonds of the slave, and restored him to freedom.† By pursuing this enlightened course, they contributed greatly to the destruction of *serfism*, or domestic servitude, which was a part of the older feudal system; and they raised up the lower orders in the scale of society. To the spirit of the Catholic church thus acting through them, and through various other mediums, is Europe mainly indebted for her present civilization, which is based on the abolition of serfism.

In enjoining penance on the great and the rich, they frequently recommended works of public utility. "Let them also repair the church of God; let them improve the public roads, and build bridges over deep waters and muddy places; let them manumit their own serfs, and pay for the ransom of those of others, so that these may enjoy liberty."‡

The monks were also austere and exemplary in their morals, spreading the "sweet odor of Christ" around their humble sphere of life, and rendering virtue lovely in the eyes of the people. They were disinterested and free from the stain of avarice. "So free," says the Venerable Bede, "were the priests of that time from avarice, that they would not accept of landed property, unless through compulsion."* Finally, according to Burke, in those ages of disorder and civil feud, the monasteries were places of secure refuge for the afflicted and the oppressed. When hunted down by their oppressors, these could fly to the monasteries, which were sacred asylums, respected even by the most lawless. It was the same by God's express appointment under the old law, which provided certain cities of refuge for the forlorn.

The English Protestant bishop, Tanner, has written a work expressly on the monastic institutions of England and Wales.† In the preface to this book, he bears unequivocal testimony to the literary merit and moral worth of the monks of England. "In every great abbey," says he, "there was a large room called the *Scriptorium*, where several writers made it their whole business to transcribe books for the use of the library. They sometimes, indeed, wrote the Leger books of the house, and the Missals, and other books used in divine service; *but they were generally upon other works: the Fathers, Classics, Histories*, &c."‡ He proceeds to state that John Whethampstead, abbot of St. Albans, caused eighty books to be thus transcribed; and that fifty-eight were transcribed by the care of the abbot of Glastonbury. He says: "in all the greater abbeys, there were persons appointed to take notice of the principal occurrences of the kingdom, and, at the end of the year, to digest them into annals." The acts of parliament and of ecclesiastical councils, as well as the great charters of rights, were sent to these abbeys for registration and safe-keeping.§ Magna Charta was preserved in them. The monas-

* See his works, in three volumes, octavo. Vol. ii, ch. ii, p. 514, *et seq.*

† *Spellman Concill.* p. 329. Cited by Burke *ibid.*

‡ *Instauret etiam Dei ecclesiam, et instauret vias publicas, pontibus super aquas profundas, et super cænosas vias; et manumittat servos suos proprios, et redimat ab aliis hominibus servos suos ad libertatem.*—L. Egari, c. 14. Apud Burke *ibid.*

* "*Adeo enim sacerdotes illius temporis erant ab avaritia immunes, ut nec territoria nisi coacte acciperent.*"—Beda, lib. iii, c. 26.

† "An Account of all the Abbeys, Priories, and Friaries, formerly existing in England and Wales."—Referred to by Cobbett in his fourth letter, Nos. 132, *et seq.*

‡ Preface, p. 19, *et seq.* § Ibid.

ries "were schools of learning and educa-
on; for every convent had one person or
ıore appointed for this purpose; and all the
eighbors that desired it, might have their
ıildren taught grammar and church music,
ithout any expense to them. In the nunner-
s, also, young women were taught to work,
ıd to read English, and *sometimes Latin*
so. So that not only the lower rank of
eople, who could not pay for their learn-
g, but most of the noblemen's and gen-
emen's daughters were educated in those
aces."* We are constrained to omit seve-
l other passages, in which the bishop bears
illing testimony to the monasteries of Eng-
nd, as hospitals for the poor,—as houses
free entertainment for all travellers,—as
aces of great advantage to the common peo-
e living in their vicinity, by making them
sy tenants, and by furnishing a ready mar-
t for whatever they were able to produce
ı the soil,—and finally, as great architectu-
l ornaments of the country.

To this unexceptionable testimony of an
nglish Protestant bishop, we add the follow-
g Protestant evidence on the same subject.
allet, the historian of Switzerland, says:
the monks softened by their instructions the
rocious manners of the people, and opposed
eir credit to the tyranny of the nobility, who
ıew no other occupation than war, and
ievously oppressed their neighbors. On
is account the government of monks was
eferred to theirs. The people sought them
r judges. It was an usual saying, that *'it*
as better to be governed by a bishop's crozier,
an by the monarch's sceptre.'"†

Drake assures us, on the authority of War-
n, "that the monks of Monte Cassino (in
aly), were distinguished, not only for their
owledge of science, but for their attention to
olite learning, and their acquaintance with
e classics. Their learned abbot, Desiderius,
llected the best Greek and Roman authors.
ne fraternity not only composed learned trea-
es on music, logic, astronomy, and the Vi-
ıvian architecture, but likewise employed a
rtion of their time in transcribing Tacitus,
c. &c. This laudable example was, in the
eventh and twelfth centuries, followed with
great spirit and emulation by many English monasteries."*

Sharon Turner, in his History of England, speaks of the monasteries after this wise: "No tyranny (!!) was ever established, that was "more unequivocally the creature of popular will, nor longer maintained "by popular support: in no point did personal interest and public welfare more cordially unite, than in the encouragement of monasteries."† Bates, another Protestant writer, recommends the establishment in England of a species of Protestant nunneries for the instruction of young ladies, in order to counteract the influence of Catholic female convents! "Thus," says he, "might the comfort and welfare of many individuals be promoted to the great benefit of society at large, and "the interests of popery, by improving on its own principles, be considerably counteracted."‡ Protestants lately tried this experiment in London, but instead of "improving on principles of popery," the affair turned out to be an utter failure! But perhaps the "elopements extraordinary which broke up the attempted establishment, *were* "an improvement on the principles of popery!" The whole business, like all other previous attempts at reformation by Protestants, ended, as Erasmus has caustically observed, *"in the comedy of marriage!"* Alas! Protestantism has not vitality enough for such undertakings!

We will close this mass of Protestant testimony, by a beautiful passage from the Quarterly Review, for December, 1811. "The world has "never been so indebted to any other body of men, as to the illustrious "Order of Benedictine monks . . Tinian and Juan Fernandez are not more beautiful spots on the ocean, than Malmesbury, Lindisfarne, and Jarrow were in the ages of our heptarchy. A community of pious men devoted to literature, and to the useful arts, as well as to religion, seems in those days like a green Oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray. If ever there was a man who could truly be

* Ibid.
† History of the Swiss, vol. i, p. 105.

* Literary Hours, vol. ii, p. 435.
† Vol. ii, pp. 332 and 361. We suppose that hard word *tyranny* was thrown in as a *douceur* to Protestant prejudice. It requires more acute optics than ours to perceive how that can be a "tyranny," which is "unequivocally the creature of popular will," and which combines "personal interest and public welfare."
‡ "*Rural Philosophy*," p. 322.

called *venerable*, it was he to whom the appellation is constantly fixed, Bede, whose life was passed in instructing his own generation, and preparing records for posterity. In those days the Church offered the only asylum from the evils to which every country was exposed—amidst continual wars, the church enjoyed peace—it was regarded as a sacred realm, by men, who, though they hated one another, believed in and feared the same God . . . The wise as well as the timid and gentle fled to the *Goshen* of God, which enjoyed its own light and calm amidst darkness and storms."

II. According to our plan, we will now endeavor to prove that this Protestant homage paid to the institutions of the Catholic church, is based upon the facts of authentic history drawn from original documents. And in pursuing this line of illustration, we will be enabled to see more fully, what the Catholic clergy, and the monks have done for literature?

Before the invention of the art of printing by Güttenberg and Faust, about the year 1440, the scarcity of books was perhaps the greatest difficulty with which literature had to struggle. Books, which could be multiplied only by the tedious process of copying by hand, were necessarily scarce and dear. It cost a man almost the labor of a life-time to obtain even a scanty library by this means. We can scarcely form any idea at this day, when books have so vastly multiplied, of the obstacles which our forefathers had to overcome in the middle ages. And it ill becomes us to sneer at *their* ignorance, when due allowance being made for the difficulty of their position in this respect, they might compare advantageously with us, in ardor and zeal for the promotion of learning. Besides, by their patient labor in the transcription of books, they preserved *for us* the treasures of ancient Latin and Greek literature—to say nothing of the Fathers and of the sacred writings—and thereby laid the foundation of modern literature, and made it *possible* for us to be learned. Gratitude for a service so important, should incline us to leniency in judging of their progress in letters. But they need not our mercy: all they demand is our justice. If they be judged according to this standard, they will not suffer by comparison even with our enlightened age, if every thing be taken into the account.

The history of the formation and preservation of libraries before the art of printing, one of the most interesting and useful branch of literary inquiry. It is an investigation in mately connected with the advancement learning during the middle ages, as well as wi its present condition. Those who founded a multiplied libraries deserve the immortal gr titude of this age. We propose to show, 1 how libraries were founded throughout t Christian world, at the period in questio and what agency the Catholic clergy had their establishment: and *2dly*, how and what means those libraries were increased size, and multiplied over the world.

1. Religion and literature were always cu tivated together. The library grew up wi the school, under the shadow of the churc Libraries were attached to most of the ancie churches, particularly to those of the pat archal, metropolitan and episcopal sees. E sebius tells us of his frequent visits to the brary attached to the cathedral church Cæsarea. St. Jerome, in his Letters, oft speaks of that of the church of Jerusale But the most famous collections of boo among the ancient Christians were those Rome, Alexandria and Constantinople. Th of Rome, in the famous Lateran Basilick, w founded by St. Hilary, a Pope of the six century. It was divided into two depa ments: the private, or that of the archives the Roman church, and the public or class cal, to which all could have access.* Of t three libraries just mentioned, that of Ro alone has been transmitted to our day. Tran ferred to the Vatican, it has shared the immorta ity of the "eternal city;" and is at the prese day the one which is most famous for old man scripts, and the richest in ancient lore. The *su* of rooms in which it is contained is nearly quarter of a mile long, and is surpassingly ri and splendid. The library of Constantinop containing about one hundred thousand man script volumes was destroyed in one of tho popular seditions so common in that city du ing the middle ages. That of Alexandria, su posed to contain no less than seven hundr thousand manuscript volumes was burnt order of the Caliph Omar, about the year 63 Its loss was an irreparable blow to literatu Perhaps hundreds of works of the fathers, a

* Vide Anastasius Bibliothecarius,—*in Vita Hila*

the ancient classics perished in that one ief conflagration!

In Germany, the cathedrals of Hamburg, amberg, Cologne, Paderborn, and many hers, had extensive libraries adjoining them. hose attached to the cathedrals of England ere no less famous.* The library was often part of the church building itself. Among ncient writers, it was called by different ames—*Secretarium, Chartarium, Archivum, crinium, Librarium*, &c. St. Gregory the reat, about the year 600, wrote to Eulogius, atriarch of Alexandria, who had asked him r a particular work: "that the book he asked r could not be found, either in the archives the Roman church, or in the other collec- ons of the city:" which passage proves, that ere were many libraries in Rome at the ose of the sixth century.

The agency of the Catholic clergy, both ecular and regular, in forming the ancient praries, is manifest from every document nnected with the history of those establish- ents. Even in pagan times, the priesthood ad been entrusted with the guardianship of oks, profane as well as sacred. In ancient ome, the temples of Apollo Palatine, of eace, and of the Capitol, and in Egypt that Serapis, were the depositories of books, of hich the priests had charge. The Catholic ergy were always the chief librarians in the rly times of the church, and particularly in e middle ages. The Emperor Justinian or- red that copies of his laws should be kept the principal churches of the empire, with much care as the sacred vases. In many iscopal cities, such as Rome, Hippo, Ver- lli and Tours, the clergy lived in common ith the bishop, and conducted flourishing hools under his eye. There were also schools joining the other cathedral, and the princi- l parochial churches. This created a ne- ssity for books. And accordingly, we find at those places were the *nuclei* of the most tensive libraries in Europe.

But the monks distinguished themselves most the collection of books, and in the found- g of libraries. Monasteries were founded the east as early as the fourth century. The le of St. Pachomius enters into the most inute details, concerning the necessity of taking care of the books contained in the monastic library. Two monks were appointed in each house to take charge of the books. Each monk was directed to have his own reading book. There were from thirty to forty houses belonging to this order, with an average of forty monks in each, so that the total number of monks was between twelve and sixteen hundred. The number of books was, by the monastic rule just alluded to, at least as great. And yet this monastic order made no special profession of letters; and the monks belonging to it were, many of them, simple and unlearned!

In the sixth century, the great Cassiodorus bequeathed his library, which he had collected with incredible labor, to the Solitaries; knowing "that among them alone could the faint rays of science be gathered together, increase, and form a great light, to enlighten the nations." St. Augustine, in his last will, recommended his library to the care of his priests, who had lived in common with him, under a rule drawn up by himself. So great was the importance attached to the preservation of the monastic libraries, that St. Gregory the Great, himself a Benedictine monk, went to law in order to have a book restored to a monastery. The forty monks, whom this sainted pontiff sent with St. Augustine to labor for the conversion of England, carried many books with them, and among others, a Homer.* We may as well state here as elsewhere, that many ancient bishops were in the habit of carrying their books with them when travelling. This was the practice of St. Burchard, who flourished, A. D. 751; and of St. Bruno, who died in 965. The disciples of Ratherius, the famous bishop of Verona, in the tenth century, always sent his books before him, in his numerous journeys through Europe. Among these was a Plautus and a Terence.

St. Bennet Biscop founded the famous abbey of Weremouth in England, A. D. 674. He traversed Europe no less than five times, in order to collect books, and to establish a library in this his cherished monastery. The Venerable Bede tells us that by means of these peregrinations, "he brought into England an almost innumerable quantity of books of every

*See Heeren, op. I, 65.

*See Lingard's Antiquities of Anglo-Saxon church, ch. x.

kind."* These, on dying, he bequeathed to his disciples, holding them responsible before God for their preservation. His love for learning was his ruling passion, strong even in death! The abbots Ceolfrid and Ecbert did much towards increasing this venerable old library. The great Alcuin, in the beginning of the ninth century, wrote in Latin verse a catalogue of the books belonging to the famous library at York. From this catalogue, which is still extant, it appears, that York then possessed the works of most of the fathers, as well as of the ancient classics.

The libraries of the monasteries were often called *armoria*, or armories. The abbot of the monastery of Beaugency, in the twelfth century, assigns the reason for this name, by observing, that "libraries are as essential to monasteries, as armories are to armies in time of war." The saying of Mathias Mittner, in the sixteenth century, was a stated maxim among the monks of the middle ages: "*ignorance is every where the mother of vice.*"†

The care which the monks were bound by their rule to take of their books, is truly astonishing. At Citeaux a reader was not allowed to leave his book alone, even for a moment; he was obliged to replace it in the "*armory,*" or leave it in charge of another. St. Isidore directed that books should be returned to the library every evening. The rule of the great Chartreuse monastery directs that "books be most cautiously and diligently kept, as the food of our souls." The Abbot Riquier (eleventh century), at the close of a catalogue of books he had drawn up, exclaims: "this is the wealth of the cloister—these are the riches of heavenly life!"‡ These and similar facts may serve to explain to us how it is, that in entering many of the libraries of Europe at the present day, we read over the door an inscription, threatening excommunication to any one who will dare remove a book without the proper authority. This is a relict of mediæval solicitude for the preservation of books. Our own carelessness at the present time is rebuked by the ardent love of books in the olden days, at the ignorance of which we often nevertheless, most unwittingly sneer!

Towards the close of the fifteenth century, Trithemius collected no less than two thousand volumes of valuable manuscripts. In his learned chronicles of the abbeys of Spanheim and Hirschau, in Germany, he shows how much we are indebted to the monks for the preservation of ancient learning. Though the monasteries were generally held sacred, even by the barbarians, yet they were sometimes destroyed. In such cases, the books were saved by the monks in preference to any other property. Trithemius tells us, that when the monastery of Rossano was destroyed by the Saracens, in the tenth century, the holy abbot, Nilus, retired to Rome, deeply chagrined; and he reckons the parting with his books the greatest trial which this good man ever had to encounter. In 883, the abbey of Fleury was destroyed; but the books were saved by the care of the monks. So also, when the abbey of St. Gall was attacked by the Madgars in the tenth century, the monks fled to the mountains, carrying nothing with them but their books. The monks of Monte Cassino, when this monastery was assailed by the Lombards, in 685, had likewise the good fortune to save their library. To show the value set on books by the monks, the following fact may be adduced. St. Fulard, abbot of St. Dennis, in the eighth century, in a schedule of the property belonging to the monastery at his death, places the books immediately after the gold and silver.

The library of Spanheim, in Germany, contained two thousand volumes in the fifteenth century. According to the testimony of one of its monks, that of Novalaise, in Piedmont, contained, in the tenth century, more than six thousand books.* Leland, the librarian of Henry VIII, testifies that there were seventeen hundred manuscripts in the abbey of Peterborough in England. He also states that the library of the Franciscans in London was one hundred and twenty-nine feet long, and thirty-one feet broad, and that it was "well filled with books;" and that the abbey of Wells had a library with twenty-five windows on each side. According to Ingulphus, the library of Crowland had seven hundred volumes when it was burnt in 1090.

* "*Innumerabilem omnis generis copiam (librorum) cum apportasse.*"

† "*Ignorantia ubique multorum malorum est mater.*"

‡ *Hæ sunt divitiæ claustrales—hæ sunt opulentiæ vitæ cœlestis!*"

* See Eugenii de Levis, *Anecdota Sacra.* Præf. xxviii.

What has become of all these once splendid braries, collected and preserved with so much are by the monks of the "*dark*" ages? Alas! ney have been, almost all of them, dilapidated r destroyed. The Goths, Vandals, and Sara- ens, were not the only enemies of learning, or the only destroyers of libraries! Those who ave been so much in the habit of sneering at monkish ignorance and superstition," are the ery ones to whom we are indebted, in a great easure, for this work of destruction! The eformation enkindled a fire which consumed em. The spoilers under Henry VIII, and dward VI, destroyed many of those attached abbeys in England;* and not to multiply cts, the library of St. Benedict *sur Loire*, ith five thousand volumes, was burnt by the uguenots, in the sixteenth century.

2. By what means were the ancient libra- es augmented and multiplied over Europe? Ve answer, unhesitatingly, that it was chiefly y the patient labor and persevering indus- y of the monks who flourished in the "*dark*" ges. Among the ancient Greeks and Ro- ans, slaves were employed in the irksome ccupation of copying books. The task of anscribing books in Christian times, devolved iefly on the monks, as we shall now proceed show by undeniable facts.

Before the invention of the art of printing, was very difficult to become an author. He ho aspired to this enviable distinction, im- osed on himself a labor truly herculean. e had to travel from place to place in quest the manuscripts to which he wished to refer. hese he was often obliged to correct, by col- ting them with each other; and, as he was ot generally allowed to transport them from eir place, in order to make this collation, he ad frequently to stop and to sit down pa- ently to the task of transcribing them, which as a work of months—sometimes of years. hus whole years of indefatigable industry ere required as a noviciate to authorship. Ve doubt whether at this day half the num- er of books would be composed, as we know have been written in the middle ages, if so any obstacles had first to be overcome!

The great scarcity of books which induced l this labor continued till about the middle f the thirteenth century. From this date, manuscripts became more abundant; espe- cially in the great cities where the universities were established. Thus, in the year 1325, there were attached to the university of Paris twenty-three *stationarii*, or stationed booksel- lers, of whom two were women. Besides these there were also a great many travelling hawkers of books. In order to obtain a license to sell, these booksellers were bound by law to take an oath to observe the regulations of the university which forbade them to sell any books to strangers not attached to the uni- versity, or to keep on hand for sale any works besides those commonly used by the students. The motive of these local regulations seems to have been, to make the books used in the university cheaper, by creating a greater de- mand for them; as also to keep the minds of students from being distracted by reading works foreign to their course of study. What we have just said of the university of Paris, may be also said of those of Bologna, Rome, Padua, Pavia, Perugia, Naples, Salamanca, Valladolid, Alcala, Oxford, and Cambridge, at- tached to all of which were *bibliopolæ*, or book- sellers, bound by certain university regulations.

How were the shops of these booksellers filled with books? And how were the libra- ries of books not kept on sale maintained and augmented? In those distracted times tem- poral princes had neither time nor inclination to copy manuscripts themselves, nor sufficient zeal for letters to induce them to employ copy- ists. The bishops and the secular clergy were in general too much occupied to devote much time to this laborious duty. This task de- volved chiefly on the monks, who lived in com- mon, and had more leisure. To render the profession of copyist permanent, and gene- rally useful, required the joint labor of many acting in concert, under a rule which enjoined obedience and recommended labor for the love of God. The monastic institute alone possessed these requisites, and offered these exalted motives for patient industry.

Prompted by views so lofty, even religious ladies in the convents not unfrequently em- ployed their time in transcribing books. Eu- sebius, the father of church history, speaks of young virgins employed as copyists by eccle- siastical writers of the first four centuries. Even as early as the days of Yatian, in the second century, the zeal of religious women

* See Cobbett's History of the Reformation, vol. ii, r abundant proofs of this.

for letters excited the bile and provoked the satire of the enemies of Christianity. In the fifth century, St. Melania, the younger, is praised by the biographer, for the exactness, beauty and rapidity of her writing. St. Cesaria and her co-religious in the sixth century acquired great reputation for the same accomplishments.* In the eighth century, St. Boniface, the apostle of Germany, writing to an abbess, prays her to copy in golden letters, the epistles of St. Peter.† We may here remark, *en passant*, that the art of writing with gold and silver ink, now disused if not wholly lost, was very common in the "*dark*" ages. Many ancient manuscripts in this beautiful writing are still preserved. The writer of this paper, a few years ago, saw in the Vatican library at Rome, a splendid copy of a Greek New Testament written entirely in letters of gold. It is said to have been executed at Constantinople, in the eleventh or twelfth century. Who that has visited the ancient libraries, has not admired the beautiful penmanship, the tasty marginal decorations, and the splendid pictorial illustrations, of many among the old illuminated manuscripts ?‡ In many of these exquisite ornaments, the delicate hand of woman is readily traced. SS. Hamilda and Renilda, two Belgian abbesses of the ninth century, employed their time in transcribing manuscripts. An abbot of the Premonstrats in the thirteenth century, while travelling to collect books, prevailed on several religious ladies of Flanders to aid him in transcribing them.§

All the monastic orders employed copyists among their inmates. St. Jerome and St. Ephrem of Edessa, recommended this employment to the eastern cenobites. The monks of St. Martin of Tours had no other manual labor.‖ In the sixth century, St. Ferreol laid down this rule for his monks: "let him paint the page with his hand, who does not cultivate the earth with the plough."¶ About the same time, the retired Roman senator, Cassiodorus, in his 93d year, wrote in his cloister of Virarium, a special treatise on orthography. He was enthusiastic in recommending to the monks the employment of transcribing books. He calls it a godlike occupation, "multiplying celestial words, speaking to the absent, wounding Satan." Thus was the painful labor of the copyist ennobled and hallowed by the lofty motives of religion!

Next came the Benedictines, who, according to the testimony of St. Gregory the Great, were employed from the infancy of their order, "in tilling the soil, and in transcribing manuscripts." We have already seen, from Protestant authority, how much literature is indebted to this illustrious order. Every monastery had a *Scriptorium*, or a hall specially set apart for copying books. Alcuin recommends to those engaged in this occupation the strictest silence, in order to prevent mutual interruption, and to avoid dissipation of the mind, which, during so noble an employment, should be centred in God! The greater monasteries generally employed at least twelve copyists. For this duty, not only the young monks but often those of greater age and celebrity—such as Alcuin, Dunstan, &c.—were selected.

The monks were not in fact mere blind copyists; they were often men of learning who collated and corrected the manuscripts they were engaged in transcribing. As early as the sixth century, one of the oldest monks of the monastery of Mesmin, near Orleans, in France, was employed in arranging and collating the books of the monastic library.* Alcuin, in the ninth age, was employed by Charlemagne in collating the manuscripts of the Bible, with a view to its correction. Charlemagne himself devoted part of his time to comparing various manuscripts of the four Gospels. About the same time, Lupus, abbot of Ferrieres, employed his time in transcribing and collating the manuscripts of the library belonging to his monastery. He mentions Sallust and other classical works on which he was thus laboring.† In his letter he thanks Ansbald, abbot of Prum, for a copy of Cicero's Epistles, and Adalpard, for a revised copy of Macrobius.

One of the greatest literati of the middle ages, was the Monk Gerbert, afterwards Pope

* See Mabillon—*Acta Ord. S. Benedicti.* Tom. i, p. 668, *et seq.*

† Epist. 28.

‡ See on this interesting subject, two or three articles in that excellent French religious and philosophical monthly publication, *Annales de la Philosophie Chretienne.* The writer of those papers proves by abundant evidence to what perfection penmanship and miniature painting were carried in the middle ages.

§ Le Beuf, *Autogr.* c. 1.

‖ Sulpitius Severus, *Vita S. Martini*, vii.

¶ "*Paginam pingat digito, qui terram non proscindit aratro.*"

* See Petit Radel, *Bibliotheq.* p. 46.

† *Epist. ad Regimbert*, 104.

Sylvester II. In one of his many epistles,* he earnestly recommends a revision and correction of the works of Pliny,—a labor, says he, which required great knowledge and critical skill. St. Anselm, writing to the archbishop of Canterbury, begs the loan of various books for the use of the monastery of Bec, in Normandy, over which he then presided; but he desires that only the most correct copies be sent.† Lanfranc's revised edition of the Holy Scriptures is well known by the learned, who justly prize it for its accuracy. In the Grand Chartreuse, the corrections to be made by the copyists were decided on in full chapter of the monastery.

The *armarius*, *bibliothecarius*, or librarian, was an officer of exalted dignity, both at court and in the libraries, especially in those of the monks. He had under his supervision a number of skilful copyists. The distance of place, and the difficulty of communication in those unsettled times were great obstacles to the general collation and correction of manuscripts. These difficulties were, however, boldly met, and courageously overcome by the monks. Books were often interchanged. Thus Servatus Lupus and Eginhard were in the habit of exchanging works between their respective monasteries of Ferrieres and Fulda. The former, in a letter to the Abbot Alsig of York, asks for the loan of the works of Quintilian, as also of various works of St. Jerome, Bede, and other fathers; and proposes a bond of the holiest friendship, to be based upon the intercommunication of prayers and books between the two monasteries of Ferrieres and York.

Besides the *Scriptorium*, the monasteries possessed various other resources for augmenting their libraries. The liberality of princes and of the people was often successfully appealed to for this laudable purpose. Certain seignorial rights over the territory adjoining them, were another abundant resource. Many monasteries had also special rules contemplating the same object. Some required the novice, at his entrance into the religious order, to contribute something towards the library, or to furnish a copy of some work that was not common. Others had a rule which required scholars frequenting the monastic schools, to furnish each year two volumes of manuscripts transcribed by themselves. By all these means, and above all, by the patient industry of the monks, the monastic libraries became the richest treasures of literature in the middle ages. In the darkest and most barren age of this period, the tenth century, we have already seen that the library of St. Benedict *sur Loire* had five thousand volumes; and that of Novalaise, in Piedmont, upwards of six thousand volumes.

Throughout that whole period, Italy was the centre of literature and the grand repository of books. The zeal of the Roman pontiffs for the diffusion of learning, and for the distribution of books throughout the Christian world, cannot be sufficiently appreciated and admired. St. Gregory the Great was written to repeatedly on this subject, from Gaul and from Alexandria.* St. Martin I received petitions for books from Belgium and from Spain.† Pope Paul I was asked by Pepin for Greek works, to be placed in the library of St. Dennis: among them were *Aristotle*, a *Treatise on Geometry*—probably *Euclid*—and many others. Gerbert wrote no less than thirteen epistles,‡ some of them to Roman pontiffs, to ask for books. Among the works he most desired, were "*Manilius, de Astronomiâ*," "*Victorinus, de Rhetoricâ*," and those of *Lupitus* of Barcelona.

We have thus endeavored to show, both from Protestant authority, and from original documents, "*what the Catholic clergy, and especially the monks, have done for literature.*" The facts we have alleged must be blotted from the pages of history before we can excuse many Protestant historians for charging the Catholic church with fostering ignorance, and for habitually sneering at "monkish ignorance and superstition." Without the generous and patient labors of these much abused men, how many of the works of the ancients, think you, would have been transmitted to us? Without *them*, the middle ages would have been a yawning gulph, which would have swallowed up all the literary treasures of antiquity. Without *their* indefatigable industry we would not now be able to feast on the eloquence of Cicero and Demosthenes, nor to be charmed with the beautiful strains of Homer and Virgil!

* *Epistola* 7. † St. Anselm, *Epistolæ*, b. i, 43.

* St. Gregory, *Epistolæ*, xi, 56.
† Baronius, *Annales ad Ann.* 649. ‡ Ep. 130, *et aliæ*.

The monks have been often charged with wantonly destroying many of the most valuable classical works of antiquity, in order to use the parchment on which they were written for copying out comparatively insignificant treatises on piety, or legends of the saints. But is it just or fair to charge on the whole body of monks what was done by *very* few of them, and by these only when pressed with the want of writing material necessary for transcribing books in daily use among them?* Are we to lose sight of the general, persevering, and almost inconceivable literary labors of this illustrious body of men, merely because here and there an ignorant monk could not properly appreciate a work of the ancient classics? Besides, how can the accusers of the monks prove that in more than one or two instances any classical work was really lost, even for a time, by the very rare act of copying another work on the same parchment? How can they show that when this took place, there was only *one* copy of the work thus mutilated in the world? Yet they should prove all this to make good their accusation. Again; in most of the instances which we know of this abuse, the original work was not destroyed, but only obscured. And who was it that taught Europe how to decypher those hitherto hidden writings? Who by skill and patient industry revealed the hidden mysteries of the *Palimpsests*, and discovered the lost work of Cicero *de Republicâ?* Was it one of the loudly boasting, and bitterly sneering *literati* of Protestant Germany or England? No. It was an ex-Jesuit,—a Roman priest, living at Rome,—now Cardinal Mai! And this is but one of his splendid literary achievements!†

To conclude; it was a monk—Roger Bacon—who first discovered and explained those principles which, a little later, led another monk—Schwartz, of Cologne—to invent gunpowder; and which, more fully developed some centuries afterwards by the great Catholic philosopher, Galileo, enabled him to invent the microscope and the telescope. It was a monk—Salvino of Pisa—who in the twelfth century invented spectacles for the old and the short-sighted. To the monks—Pacifico of Verona, the great Gerbert, and William, abbot of Hirschau—we owe the invention of clocks between the tenth and twelfth centuries. It was the monks who in the middle ages taught the people agriculture, and who, by their skilful industry, reclaimed whole tracts of waste land. It was the monks who first cultivated botany, and made known the hidden medicinal properties of plants. It is to the monks that we are in all probability indebted for the paper on which we write. It was the monk Gerbert who first introduced into Europe the arithmetical numbers of the Arabs, A. D. 991, and who thus laid the foundation of arithmetical and mathematical studies. It was an Italian priest—Galvani—who first discovered the laws of the subtile fluid called after him. It was a Spanish Benedictine monk—Pedro da Ponce—who, A. D. 1570, first taught Europe the art of instructing the deaf and dumb. It was a French Catholic priest—the Abbé Haüy—who, in a work published towards the close of the last century, first unfolded the principles of the modern science of mineralogy. It was a Catholic priest—Nicholas Copernicus—who, in the beginning of the sixteenth century, promulgated the theory of a system of the world, called after him, the *Copernican*, which is now generally received, and which led to the brilliant discoveries of Kepler and Galileo, and formed the basis of the splendid mathematical demonstrations of Newton and La Place. Finally, it is to the missionary zeal of Catholic priests that we are indebted for most of our earliest maritime and geographical knowledge. The Catholic priest always accompanied voyages of discovery and expeditions of conquest; often stimulating the former by his zeal for the salvation of souls, and softening down the rigors of the latter by the exercise of his heroic charity! Catholic priests, were at all times the pioneers of civilization.

* After the subjugation of Egypt by the Saracens, in the seventh century, the supply of *papyrus* was cut off, and Europe suffered greatly from the scarcity of writing material. Muratori thinks that we are to ascribe, in a great measure, to the fact just mentioned the subsequent decline of letters in Europe.

† Those who may wish to see more on this highly interesting subject, are referred to Bingham, *De Antiquis Ecclesiæ Scholis et Bibliothecis*, tom. iii; to Hospinianus, *De Templis;* to Komeier, *De Bibliothecis;* to Mabillon, *De Studiis Monasticis*, and *Acta Ord. S. Benedicti;* and to a very learned series of articles on the subject, in some late numbers of the *Annales de la Philosophie Chretienne:* these papers manifest deep research, and are supposed to emanate from the pen of F. Cahier, a Jesuit, who, by a "Jesuit trick" of humility, transposes the letters of his name, so as to form the signature *Achery*, over which he writes.

THE RECLAIMED; OR, THE FORCE OF EARLY IMPRESSIONS.

A TALE.

"He was a man: and the heart of man, like the hunted hare, still, in its last extremities, will double to its early lair."
Sampson.

CHAPTER I.

AS the veil of night, thick and impenetrable, came down upon the silent streets of Paris, a solitary figure strode along, wrapping himself still closer in the wide folds of his heavy cloak, as each blast of the chilling wind whistled around him. The form was that of a man of no ordinary strength and activity of body, tall, elastic and graceful; and the firmness of his step and his calm and settled demeanor portrayed in graphic, yet striking colors, a resolute and unbending disposition.

The darkness that hung around was scarcely pierced by the dim and straggling light of the few miserable lanterns that were scattered along the unfrequented thoroughfare, and it would have been impossible by the uncertain light, even as it flashed for a moment upon his face as passing, to have recognized the features of the individual. There was at times, however, an uncertainty apparent in his manner, and he would turn and gaze intently for a moment upon the houses near him, and then, as if satisfied, would pursue his former course, with the same calm and graceful step. At length the figure seemed to pause longer than usual before a house that possessed certain peculiarities, which would have attracted the attention of even a careless passer-by; the low roof of the building scarcely reached to the third floor of the neighboring dwellings, whilst the small square windows, closed by strong and heavy shutters, and its solid door, together with the total want of a single ray of light, gave it a gloomy and melancholy aspect.

Before the door of this miserable dwelling, the stranger paused, and turning a single glance at the houses on either side, as if satisfied with the scrutiny, struck the heavy panelling three low but distinct blows. Placing his ear close to the keyhole, he listened anxiously to discover whether his signal was heard by the inmates; but all was silent.

"Surely," he murmured to himself, "the old woman has not deserted her charge, and left poor Adele to wear away these dreary hours in solitude."

He repeated his signal, and after a moment a step was heard slowly and carefully treading the passage and approaching the entrance. The key was turned and the bar withdrawn from the door, which was swung carefully back, just far enough to give him admission, whilst a shrill and broken voice addressed him.

"Well! hast thou come at last? Thy sister would have sent me forth in search of thee even at this late hour; forsooth, as if it were proper and becoming in a woman like me to be abroad at such hours!"

"Ah! *bonne mere Marie*, dost thou dread that thy beauty should lead thee into danger? Thy sixty years methinks, must have passed in vain, to have left thee even now as timorous as a blushing maiden. Thou mightest have braved the terrors of the street even at this hour, and passed unharmed."

"Aye, aye! So it is even with young blood—a bad heart for an evil thought! But my sixty years have taught me many things you have yet to learn—and one is, that the night air is no better for the fine young man of twenty-four, than it is for the *old woman* of sixty."

"Ah well, Marie, do not take so much to heart my silly words! you should have known me better than to imagine I wished to hurt your feelings."

The good woman seemed somewhat molli-

fied by this assurance, and the young man proceeded to question her.

"How long has it been, Marie, since Adele took up her residence in this gloomy, miserable place?"

"She has been here nearly two weeks."

"Two weeks, ah! She barely informed me in her letter, that she had removed from the old dwelling, and gave me such a description of her present residence, as enabled me, with some attention, to discover it."

While this conversation was passing, Marie locked the door, and having replaced the bar, proceeded to lead the young man to the room, in which his sister sat anxiously expecting him. As he entered, the maiden sprang from her seat and cast herself upon his bosom, exclaiming;

"At last, my brother!"

"Yes, Adele, I am with you again!"

"Oh, I had feared that you would not find us in our retirement; and I would have sent Marie to seek you at the hostelry where the diligence stops; but she—"

"It is as well, my good sister, that you did not; for I suspect from the tenor of your letter, and from the appearance of your present residence, you would rather remain as secluded from observation as possible."

"Yes, Louis, you are right; and I owe it to you and to myself, to inform you of the cause which has compelled me to pursue this course."

"Cause, my dear sister! Really I had thought it was only a woman's freak of yours; you know I have always indulged even the most unreasonable of my pretty sister's whims, without enquiring into their cause. Come, let me hear this terrible secret—this wonderful cause: I will wager my head that when the whole tale is told, you have been persuading yourself that you were a heroine in distress, and that you could only escape the imminent peril by secreting yourself until it had passed away. Now is it not some romantic notion, my dear Adele?"

"No, no Louis, you speak too lightly of the cause! You know, or did know Henry Delmont: whilst our mother lived he frequented our house, and endeavored, on all occasions, to make himself agreeable. You recollect how well he succeeded, and how great a favorite he was with our dear mother. I think, my dear brother, that he was even a partial friend of your own—"

"Yes, yes! what of him?" interrupted her brother somewhat anxiously.

"After your departure from Paris, when you found it necessary to return to the employment which you had quitted, his visits became more frequent and his attentions more pointed."

"Well!" exclaimed the brother, moving uneasily in his chair, and fixing his eyes full upon the face of the beautiful maiden, who blushed and turned away her head, he gazed upon her in silence. At length she resumed.

"Yes, he became so importunate that I was compelled to fly from my home and conceal myself from his persecutions."

"And why did you fly? Is he not a very handsome man? He is wealthy, and I hope every way worthy of my pretty Adele!"

"Oh, my brother, is he not an *infidel!* one of those men, who boast of their disbelief in God and religion!"

The young man gazed upon her for a moment with a look of pity, mingled almost with scorn; at length he broke into a laugh, and exclaimed:

"My poor Adele, and art thou still so blinded, so superstitious? Dost thou still live on in the dull dreams of past ages, when all the world beside is awakening; when truth is flashing down upon all men; when the chains of the past are every where sinking into the dust at the touch of the magic wand of reason?"

For a moment Adele was still—she gazed into her brother's face as if she doubted that he spoke, until with a heavy sigh she seemed to realize the scene around her, and to hear and comprehend his words. With her delicate hands clasped upon her white forehead, and pressed convulsively, as if to crush remembrance, she sat there motionless, still bending that wild startled look upon him. At length it passed away, and in its place a look of agony unutterable, came stealing over her features till the workings of her soul became too strong to be repressed; and she arose, and casting herself into her brother's arms, exclaimed in a voice scarce heard above her sobs, "Oh, my brother! lost! lost! lost!"

Perhaps at that moment it would not have been difficult for one with sufficient control over their feelings and not so deeply interested and overpowered as was Adele, to have

vrought a change in the heart of Louis; but he simple minded girl carried away by the en-rossing thought of her brother's perversion, vas unable to seize upon the moment when his eelings inclined him to listen, and by a single vord at the very crisis, sway him back to the ruth, through the medium of his heart. But hat moment passed as the fair girl's sobs be-ame fainter, and as she raised her head from iis bosom, he hardened his heart to her en-reaties to repent.

"And my good Adele, was *that* your only bjection to our old friend? Was that the ole reason that induced you to conceal your-elf in this wretched abode?"

"No!" she exclaimed, rising up and gazing ull upon him, "no, listen to the effects of that *elief* which you and he profess."

As she spoke, the blood, that had before left ier features pale and cold, returned warm and glowing from her heart, and tinged her cheek nd very brow with its bright burning hue. Lowering her voice to a whisper, and bending lown until her lips almost touched his ear as ie sat, she continued: "When I had repul-ed him finally, he threatened me that I should e his bride if force could make me—that bars nd bolts should not protect me; but that he would break in upon me no matter where I night conceal myself."

The young man sprang from his seat with a fearful curse upon his lips: the smile that iad hitherto played upon his features, had hanged into a savage gleam; and with his iand upraised in intuitive acknowledgment, even in the blasphemy of that Deity whose existence he denied, he swore bitter vengeance against Delmont.

"Did he think," he exclaimed, "that the brother of Adele had passed away; or that if life still held him, that he would submit to such foul wrong? Villain, thou shalt die!" he muttered, as he broke from the room in spite of the prayers and tears of Adele, deter-mined to execute the vengeance he had sworn.

CHAPTER II.

Louis and Adele Valliere were the only children of pious parents, who had made it their principal care during their lives to in-struct their offspring in the faith which their fathers had professed for a thousand years, and to guard the precious jewel from the infection which was then raging throughout beautiful France, carrying to the tomb of eternal death thousands of souls that but for the accursed master spirits of infidelity might have slept the sleep of peace, with the hope of endless happiness to gladden their awakening.

But the mysterious will of the All-Wise had permitted the scourge to desolate his Church and try his people for a time, that he might raise up the one in renewed strength and beauty, and inspire the other with a firmer faith and a stronger hope in his power and goodness.

The father had perished upon the scaffold in the reign of terror, and the mother only lived on in the hope that she might preserve un-tainted the young hearts committed to her care. Her health had at length begun to fail when she saw her children growing up and about to enter into active life; and death had found her ready to depart from a scene, in which for many years, she had only been a sojourner, bound by a single tie of the heart, while a stronger drew her towards that haven of eter-nal rest, where she hoped, with no presumptu-ous hope, to meet the partner of her early life, the sharer of her early love.

With a calm smile, she had recommended the sister to the brother's care, and both to the good priest who knelt beside her bed, and ex-pired with that name upon her lips, through which all are saved. The young hearts of the two lone ones, bruised and saddened by the blow, as time rolled on, buoyed up by youth and hope, regained the peaceful calm which grief had rudely broken, and at length the re-collection of that dear kind mother became but a sweet though sad remembrance of the past, like the memory of soft music lingering on the soul.

With the advice of the good father Durand, whom they loved, for he had prayed by their mother's death bed, Louis had determined to prepare himself for a mercantile life; and a situation had been obtained for him at Havre, in an extensive shipping house.

The power and glory of France were in their zenith. Napoleon was about to pour his re-sistless armies upon the snows and ice-bound rivers of Russia, in an attempt at conquest, useless but glorious. The youth of France, with that ardent love of fame which has ever burned within their breasts, rallied round the

standard of the mighty conqueror, to share in his deathless victories.

Hurried on by the fierce war-fever, which raged among his fellows, Louis Valliere found himself, with a few gay volunteers, marching along with a weary band of drooping conscripts. Fortune had favored Louis, though to his high heart it brought, at the time, a bitter disappointment: he was one of the small corps, which had been left in Poland, and thereby escaped the terrific scenes that were enacted upon the route from Moscow back to France. He had returned in safety—one of ten thousand Frenchmen, who toiled homewards to their bright and sunny land, a broken remnant of the gallant army of four hundred thousand warriors, who, a few months before, had marched so gaily forth to conquest; but had sunk down, unnumbered, frozen and dying amid the wilds of Russia.

Among these reckless companions, the early lessons which maternal love had instilled into the mind of Louis Valliere, were soon effaced, and he became as one of themselves, reckless and unbelieving. The quickly shifting scenes of the tremendous drama, that the world of Europe was then acting, had ceased; and the great mover of its secret springs, prometheanlike, was bound to the rock of St. Helena, with a thousand bitter feelings, gnawing like vultures, at his heart. France was again at peace; and, young Valliere, scorning to wear the lilies where the golden bees had been embroidered, cast off his uniform and returned to the peaceful avocations, from which the wild love of glory had withdrawn him: but his heart remained unchanged. The habits of thought, so easily formed, so grateful to the vicious, so pleasant in the pride of health and youth, were not to be swept away with the causes that had nursed them into life: and Louis Valliere was an infidel. His fair sister, with good old Marie, her nurse and attendant from infancy, had lived retired, praying unceasingly for that brother who had never forgotten her, though he had forgotten his religion and his God.

Adele had determined that when her brother, in compliance with her request, should come to her in Paris, she would remain silent as to the persecutions of Delmont, but beseech him to carry her with him, and thus be ever beneath his protecting arm. In the horror of the moment, produced by the avowal of his infidelity, she had exposed the secret, which she had resolved to keep within her bosom; and she trembled for the consequences.

As Louis hurried from the room, in the first burst of his passion, with the determined purpose of revenge, he met Marie upon the steps, ascending to her little chamber. The poor woman started back in terror, as she caught in the dim light of the candle which she bore in her hand, the savage expression that gleamed from his countenance. Then, with a sudden energy of determination, she placed herself before him and resolutely opposed his progress.

"Whither would you go! what distracts you?"

"Whither! I go to ——, but it matters not; stand aside!"

He attempted to pass, muttering: "Curses on the villain, I will crush him to the dust!"

"Ah, Louis! my child, have I not carried you, many the time and often, in these arms, and sung you to sleep: and now you will not listen to old Marie. You go to revenge the wrongs of *ma pauvre Adele*—yes, she has told you *all*."

Louis stopped and gazed into her face to read the purpose of Marie; but the only expression was one of deep concern:

"Yes, yes," he exclaimed, "I must go;" and breaking from her, hurried towards the door; but, Marie following him, exclaimed:

"No, no, my dear Louis! it is impossible; here, without this you cannot pass, and this you shall not have!" and she held up the key before him. In an instant the key was in his grasp, the lock was turned, the bar withdrawn, and the young man, casting the door wide open, sprang into the street. Poor Marie stood aghast, with her hands clasped before her, and looking on in dismay at his reckless proceedings.

"*Mais mon Dieu, ces jeunes soldats!* It would be as wise to talk of reason to the bridge of Jena as to one of these young hot heads—and to think that I held the key before his face! ah, Marie, Marie!"

The old nurse, or rather companion and friend, for her true hearted affection towards the brother and sister whom she had tended in their infancy, and watched over as they grew up, and clung to even now in adversity, had

ntitled her in the eyes of the gentle Adele to ar more consideration than the Marie of child-ıood had possessed, moved along slowly to he room of the young girl, whom she found veeping bitterly.

"My poor child, let us be comforted; or, ather, let us seek comfort where only we can ind it."

"Yes, yes Marie, it is right!" sobbed the nourning girl: and the two knelt down and ›rayed in silence.

Oh! who knoweth how soft the light that flows upon the darkened soul, how sweet the placid calm that soothes and settles o'er the troubled waters, that stays the tempest which passion has aroused at the voice of inward prayer? Who knoweth how strong to comfort and console is prayer—how strong to cheer and brighten hope! All powerful, because moving the all powerful; all consoling, because flowing from the All Consoler; all subduing, because subduing the God of all.

TO BE CONTINUED.

ST. FRANCIS OF SALES.*

AMONG the saints whom the church honors during the month of January, St. Francis f Sales holds a prominent rank. The follow-ng sketch of his life may prove interesting nd edifying to our readers.

St. Francis was a native of Savoy. He was ›orn on the 21st of August, 1567, at the castle ›f Sales, the residence of his parents, both of vhom were of distinguished birth and eminent ›iety. To their abundant charities to the poor ›re attributed the blessings which God be-towed upon their family. Our saint was the irst fruit of their union. The germ of those ›eroical virtues which afterwards rendered ›im so illustrious, he owed to the assiduous ›are of his religious mother, who had offered ›im to God even before his birth, fervently ›raying that his soul might never be contami-›ated by sin. Had she followed her inclination, he would not have exposed his innocence to the angers usually encountered in public schools; ut the count, his father, thought it necessary, ›r the advancement of his studies, to place ›im in a college. He successively studied at ›a Roche, Annecy, Paris and Padua. In this ıst place he pursued the study of divinity, vhich he had commenced at Paris, and went hrough a course of civil and canon law, at the nd of which he received the degree of doctor. Ie was then twenty-four years of age. The outh of Francis had been assailed with many temptations, amid the corruption of cities and in the society of licentious fellow students. At Padua, particularly, several attempts were made to rob him of the treasure of chastity; but, the holy young man, whose favorite exercises were prayer and the reception of the sacraments, proved superior to the allurements of vice and the solicitations of wicked companions.

To obey his father, he made a tour of Italy. Among the places which he visited was the holy house of Loretto, where he renewed a vow of perpetual chastity which he had first made whilst a student at Paris.

On his return home, Francis was received by his family with great joy. He soon, however, incurred the displeasure of his father by refusing an alliance which the latter proposed, and by declining the station of senator offered him by the Duke of Savoy. But the affliction of his parents was at its height when he made known to them his resolution of entering the ecclesiastical state. For several days they gave vent to bitter tears, and it required all their piety to make them submit to the will of heaven, and consent to the execution of his design. Having obtained their permission, Francis experienced a lively joy, and left the paternal roof for the purpose of consecrating himself to God. Having been ordained priest, it was his delight to visit the poor inhabitants of the neighboring village, to impart to them the consolations of his ministry. By his great

* Compiled from his life by Marsollier.

charity and suavity of manners he soon gained their affection, and his labors among them were attended with the most admirable results.

One of the most interesting portions of our saint's history is the time which he employed in the conversion of the Calvinists of Chablais and its vicinity. This province, from which the Catholic worship had been banished for sixty years, had been lately recovered by the Duke of Savoy. He requested the bishop of Geneva, Claude de Granier, to send thither missionaries, in order to bring back the inhabitants to the ancient religion. The zealous bishop, ready as he was to second the intentions of the pious prince, found none among his clergy willing to undertake the perilous mission, except Francis. Notwithstanding the remonstrances of his relatives, he departed for the field of his labors, accompanied by Louis de Sales, his cousin, who had been won over by his example, to follow him. On reaching the boundaries of the province, they fell upon their knees, and supplicated heaven to bless their entrance into the country, and the design which they had in view, and to fill their hearts with a charity that would overcome all the obstacles in their way. They then dismissed their horses and walked to the fort where the governor resided. Upon a consultation, it was agreed that they should commence their labors at Thonon, the capital of the province, which was situated at the distance of three miles. The inhabitants of that town, who entertained a blind hatred against the Catholic religion, had no sooner heard of the arrival of a missionary among them, than they threatened to rise in arms. This did not surprise Francis: much less did it alarm him. Every day, after having celebrated mass in the chapel of the fort, he walked to Thonon with his companion and a servant, and returned in the evening to the fort. The most inclement weather could not deter him from his daily visit, though there appeared no hope of success. He continued this course during one year, with the greatest constancy, waiting, as he said, for the moment which had been marked out by Providence for the conversion of these poor people. Incidents the most untoward could not in the least overcome his resolution. Three times, in returning late, he lost his way and was compelled to spend the night in the open air, no one being willing to give him shelter. At length, God gave the holy missionary the consolation of witnessing the fruits of his devoted charity. A Calvinist, moved by the bright example of virtue which he beheld in Francis, stationed himself on the road, and when the saint was passing along, he approached him, and requested instruction on the subject of religion. Those who next profited by his instructions, were the soldiers in the garrison, among whom were many Calvinists that abjured their errors. But the impulse that was given to the general conversion of the province, originated in the following event. Francis was in Thonon, when he learned that two gentlemen had just left the city for the purpose of fighting a duel. He hastened to the spot without delay, separated the combatants, and induced them to effect a reconciliation. Under his direction, they became exemplary Christians. One of them having retired to a country-seat near Thonon, and being a person of rank, was visited by the nobility of the neighborhood, to whom he frequently spoke of Francis in terms of high praise. He induced them to confer with him, and, in a short time, regular meetings were held to discuss the controverted points of belief. Many opened their eyes. The ministers accused Francis of having disguised the real tenets of Catholicity. To convince them that he had presented a true exposition of the faith of the church, he published a statement of what he had said in the conferences. But the more effectually to prevent any further conversions, the Calvinists resolved to assassinate the gentleman at whose house the meetings took place. This determination, however, came to the knowledge of their intended victim, who by his charity won to the service of God the very man who had been charged with the execution of the horrid deed. The failure of this attempt was followed by an attack upon Francis himself. Two assassins were engaged to lie in wait for him as he returned to the fort, and to put an end to his life; and when the moment arrived, they rushed upon him with drawn swords; but, either disarmed by the mild countenance of the saint, or disconcerted at the presence of several persons who escorted him, they did not accomplish their nefarious purpose. At a later period, having removed to Thonon, he was one night occupied in prayer, when he perceived that the house was surrounded by people; and he had scarcely time

o conceal himself when the door was broken
pen and a search made for his person, but in
ain; God, who watched over his servant, did
ot permit that the place of his concealment
hould be discovered. His enemies, however,
ere gasping for blood, and being unable to
ake away the life of the pastor, they sacrificed
o their fury one of his flock. A Calvinistic
inister having yielded to the unanswerable
rguments of Francis, and embraced the truth,
he party selected him as the object of their
engeance. False witnesses were employed
o charge him with imaginary crimes, and he
as condemned to death, and executed so
romptly, that no time was allowed to obtain
is release from the prince. Such is the mild
nd tolerant spirit of error and fanaticism!

Instead of retarding the progress of the Catholic faith, by the use of these iniquitous means, the Calvinists contributed to its wider diffusion. Among the conversions that were hastened by the unjust persecution of the minister, was that of the baron of Avully, one of the principal props of the Calvinistic party; and his example occasioned the return of so many others to the faith, that Francis was obliged to request the assistance of additional laborers. Two years after he had entered the province, with the authorization of the Duke of Savoy, he took possession of one of the churches of Thonon, and on Christmas night, in the year 1596, he officiated in it for the first time, administering the holy communion to eight hundred persons. From this period the return of the Calvinists was so general, that whole villages came in a body to make the abjuration of their errors. According to the biographers of our saint, the number of Protestants whom he brought back to the church, during his life, amounted to seventy-two thousand.

Francis was yet in Chablais, when Pope Clement VIII, who was well acquainted with his zeal and capacity, desired him to undertake the conversion of Beza, the leading minister among the Calvinists. He accordingly repaired to Geneva, to have an interview with his famous reformer. They met four different times, and Beza was not far from acknowledging the truth. But his friends, fearing the result, prevented another visit which Francis intended, and he died as he had lived.

In 1599, our saint went to Annecy, to report to the bishop the state of his mission. The prelate, who was advanced in years and needed a coadjutor, pressed him to accept the office; but his humility led him to decline it, until he was commanded, under pain of disobedience, to assume the charge, when he submitted with great reluctance.

But his mind was so agitated by the fear which he entertained of the heavy responsibility of the episcopate, that he fell dangerously ill; and the expectation that death would now free him from a dignity which awakened such lively apprehensions in his soul, was for him a subject of joy. Providence, however, permitted him to recover; and, after another ineffectual effort to change the determination of his superior, he repaired to Rome to obtain his bulls. The Pope, desirous of witnessing the talents of Francis, assisted at his examination, and proposed to him several questions. The saint answered with so much judgment, learning and modesty, that the Holy Father affectionately embraced him, and spoke of his merit in terms of the highest praise.

The affairs of the diocess having called him to Paris, in 1601, he was invited to preach there during the season of Lent, and he delivered a series of sermons, which were much admired and caused the conversion of many among the followers of Calvin. The king himself was much pleased with the coadjutor of Geneva, and he made him brilliant offers to retain him within his dominions; but Francis declined the proposal in a firm and respectful manner, which only tended to elevate him in the estimation of the king.

Our saint, having succeeded in the object of his journey, had departed from the capital of France, when he received the intelligence that the aged bishop of Geneva was no more. As he had not yet been consecrated, he repaired to the castle of Sales to prepare himself for the august ceremony. During his retreat, which lasted twenty days, he again looked with apprehension upon the responsible station to which he had been appointed. His fears, however, having been allayed by his director, he thought only of the necessary course which he should adopt for the faithful discharge of his duties. To that end, he prescribed to himself many practices of piety and self-denial, among which we notice the following: to wear no silk garment, to have no carriage, to visit

his diocess on foot, to rise at four o'clock, to fast on Fridays, Saturdays, and the eves of the festivals of the blessed Virgin, and to make an annual retreat of ten days. He received the episcopal consecration on the 8th of December, 1602, with the most fervent dispositions, at the hands of the archbishop of Vienne, his metropolitan.

The new prelate was laboriously occupied in restoring the practice of religion in the district of Gex, when the enemies of the faith, exasperated by the rapid decline of Calvinism, undertook to arrest his usefulness by the administration of poison; but the murderous design was frustrated by the timely application of violent remedies which prevented his death, though they could not altogether restore his former health and vigor; and it is probable that his life was considerably abridged by this desperate and criminal act of his adversaries.

The great reputation which the holy bishop universally enjoyed, had awakened a general desire to hear him preach, and accordingly he received numerous invitations to announce the word of God, not only from Savoy, but from different parts of France. His zeal for the salvation of souls always induced him to comply with these requests. When solicited for the same end by the magistrates of Dijon, the capital of Burgundy, he preached in that city during the entire season of lent, in the year 1604. Here, as elsewhere, his persuasive eloquence had many admirers, and occasioned signal conversions. But this circumstance in the life of our saint is the more remarkable, as it was the occasion on which he formed the acquaintance of Madame de Chantal, the first member and first superior of the order of the Visitation. Some time after this, he undertook the direction of her conscience, and led her to that high perfection which has merited for her the honors paid to the saints of God. The new order was established in 1610, and soon extended itself in various directions, rendering important services to religion. After more than two centuries of existence, it now flourishes in the old and new world, and in our own country, adorning the church by its virtues, and devoted to the noble office of instructing female youth in piety and useful knowledge.

The "Introduction to a devout life," was published by our saint in 1608, consisting of various letters which he had written to a lady of Savoy, and which, at the request of Henry IV, king of France, he revised and committed to the press. At the time of its first appearance, it elicited the admiration of all who read it. Protestants and Catholics were alike charmed by its mild and engaging piety, and the unction with which it inculcates the principles of the highest sanctity. These characteristics of his eloquent style are not less remarkable in the other productions which he has left us, and which are comprised in four volumes quarto.

To perfect the virtue of his servant, God permitted that he should be the object of the grossest calumny. The holy bishop having denounced from the pulpit an abandoned female, who caused the greatest scandals in the town, the individual who supported her profligacy, carried his resentment so far as to address to her a letter, bearing the forged signature of the saint, and sullied with the most improper language, with a view to fasten upon the latter the charge of base hypocrisy. This atrocious act was committed in so artful a manner, that several persons believed Francis to be guilty, and he was forced to endure this painful trial for three years. But the foul slanderer paid dear for his crime. He was suddenly seized with a violent malady which caused him to expire in the most intense agony, after having acknowledged his heinous offence, and implored the pardon of the holy prelate.

We are compelled to pass over many details in the life of our saint which are full of interest, that we may allude briefly to the close of his earthly labors. He had not the consolation of dying in the midst of his flock. When he left Annecy for Avignon, in obedience to the duke of Savoy, he informed his people that he would never see them again, and he parted from them with the utmost regret.

His health had been declining for some time when he arrived at Lyons in December, 1622. Such was his humility, that at the convent of the Visitation where he lodged, he selected for his apartment the room of the gardener. On the festival of Christmas he preached with his usual zeal; but on the feast of St. John he fell sick, after having celebrated the holy mysteries in the morning; the symtoms of apoplexy soon appeared. In the midst of his sufferings, he evinced his ardent love of God, by frequen

and fervent aspirations, and at eight o'clock in the evening, on the 28th of December, he raised his eyes to heaven for the last time, and expired.

He was beatified by Alexander VII, thirty-nine years after his death, and was ranked among the saints by the same pope, in April, 1666. His feast is celebrated on the 29th of January, the day on which his body was conveyed to Annecy.

INTELLIGENCE.

FOREIGN.

Rome,—Extract of a letter from a young Baltimorean, now in Rome, at the college of the Propaganda.

August 22d, 1843.

My Dear Brother,—They tell us here in the summer to sleep an hour after dinner recreation, because it is too hot to study. I sometimes find it too hot to sleep, as I do to-day, and if I do not find myself the worse for staying at my desk, I will be able to finish one or two letters before Dr. O'Connor starts. B . . . . will be gratified to know that I have enjoyed some delightful treats of music. During the carnival, we were invited to an opera, performed by the students of St. Michael's, an institution in which destitute children are educated in whatever business their capacities fit them for: there are fine schools of music, painting and sculpture held there, and all on *charity*. It is an immense edifice, and contains about a thousand inmates. Oh! how little idea have we in America of the charity which a true Catholic spirit produces! Rome is *all* charity: her churches, her hospitals, her asylums, her schools, are almost innumerable, and they are all the offspring of charitable contributions. Many of them are now well endowed; but many others still depend on *current* contributions. No one is satisfied with setting aside the little sum for God, or having his name appended to a certain number of lists, and then supposing his duty is accomplished; no, charity here is a *habit* which a man indulges in every day, without even thinking about its limits.

If he cannot afford to give much, he will give only little; but he never dreams he is excused from giving again, nor thinks it hard that a new call is made on his little purse, any more than he thinks it hard to pray for the aversion of some new evil, because he has said his prayers in the morning. You see a poor cobbler sitting out at work before his door; he seems as if he might ask for alms himself; yet, if a beggar stretches out his hand to him, "*in nome della Sta. Madonna*," he will very probably give him a cent or two out of his hard and thin earnings, and after that, have another ready for the next. Tell Mr. S. . . . . that the object which so much excited his admiration, mingled with doubts as to its real existence, is perfectly true. There is really an association here to afford to the poor the means of carrying on their *suits at law*, when their poverty would otherwise make them the victims of *rich litigants*. Moreover, the pope's lawyer (I suppose his attorney general) is bound to assist the poor gratuitously.

But this is a digression from the music. We very often go on great feasts to hear the vespers, which on extra occasions are sung in canto Figurato. There is usually the organ and the bass viol, no other *instruments*, but from twenty to forty *voices*, often divided into two choirs. I wish I could describe the expression and sentiment of the composition, and the thrilling, whole hearted manner of the execution. There was the awful denunciation "*Peccator videbit et irascetur*," then the groans of hatred and despair, "*Dentibus suis fremet*," until the pit, from the depths of which it came so terribly, seemed to close gradually with the eternal "*peribit.*" Then suddenly a magnificent burst, in joyous contrast, proclaimed again "*Beatus vir qui timet Dominum*," and finally the exulting "*Gloria Patri*," re-echoed from one choir to the other. Oh! it seemed impossible not to be moved with a horror for sin, and a desire to join the blessed choir that will sing the praises of God for ever! I am speaking now with particular reference to one composition that I heard in the church of the Gesù on St. Ignatius day. But in every place we hear something different and something splendid; such as only the wealthy can enjoy with us; but here it is open for the beggar and the cripple.

I never before felt the superiority of a vocal over an instrumental choir. What a magnificent oratorio would a set of those psalms make, if you could get them up in Baltimore! And they are easily obtained here: you can get manuscript music well copied, for about five cents a page of six or

eight lines. You see I am still a calculating Yankee.

It was the policy of St. Philip Neri, to make the church attractive by its decorations and by its music, especially on the days when there was most dissipation in the city. I have heard it said at home that there people go to church as they would to the theatre—merely for pleasure; but in Rome there is this answer, that if they *go*, as to a theatre, they *behave* as in a church; and probably not one in a hundred, of all the promiscuous crowd, leaves it without performing some act, at least exterior, of devotion and homage. In the little books of *good manners* (Chesterfield's) it is set down as a sign of ill-breeding, a violation of propriety, to neglect visiting at least two altars, when a person enters church! that where is preserved the blessed sacrament, and that which is dedicated to the Blessed Virgin. And who can tell how often God chooses that moment to give a poor sinner a little feeling of love or gratitude, to make some picture, or a crucifix, or some passage of music strike out a spark of devotion, a regret for the loss of early piety, which nourished by the religious nature of all around him, and kindled by the grace of God, becomes the source of a happy conversion, which sermons and exhortations had been unable to effect. They understand well here that religion was not made, like a new coat, to be worn only on Sunday: before his work in the morning, the laborer goes to mass; and in his evening walk with his children, he goes to some church where there is a novena, or a benediction, at least calls in at some favorite chapel and says a prayer. I have said the laborer, but it is the same with the merchant, the clerk, the beau and the belle, and I may as well add, that when you see a church crowded (some *week* day) with listeners to a sermon, or attendants at the functions, though the time be an hour or an hour and a half, about two thirds of them are *standing*. Religion is progressing rapidly in our country, but oh! how far it has yet to go before even the present Catholics get up to the standard of pure habitual Catholicity; and then for our poor Protestant brethren! how rapidly are they falling off through the various shades of infidelity to deism, atheism, and the consequent freedom from all restraint on immorality: the people are the rulers, then nothing can save our national happiness and glory but the people; nothing can save the people but virtue, and nothing can preserve virtue, or rather restore it, but the *true religion*. For heaven's sake, if any of you should find a spark of a vocation in any of your children to serve God in his holy sanctuary, and to spread his gospel to the ignorant, or his love and fear to the thoughtless, do not fail as you value our country, and as you value a *human soul*, do not fail to cherish it, and to pray to God to preserve it and bring it to perfection. I trust that before this, every one of the family, I would wish every Catholic in the city, has united himself to the Confraternity of the Heart of Mary for the conversion of sinners. That tender heart seems to have chosen these times of irreligion to pour out an extraordinary flood of graces, as if to prove still more her love and power, and to teach us never to despair even of the most obstinate. Surely there is no place on earth that has a greater need and consequently a greater claim upon the refuge of sinners than our poor America, and that good mother has already given some proofs of her readiness to bestow some of her blessings upon us. Let your membership then be not a matter of form but a motive and occasion to excite love and gratitude, and to ask for new favors upon relatives and friends, and all our fellow-citizens. I wish that you would make every body read that treatise of St. Liguori on prayer which brother C. . . . . loaned you last summer: study it first yourself, and you will know how to recommend it.

Bishop O'Connor performed his first episcopal functions last Sunday in the confirmation of Mr S. . . . . a young man of Unitarian family from Boston. There is a young Washingtonian in the city, who will probably follow his example in a few weeks. We have two American converts in college, and I am acquainted with two others in the city who are preparing for the priesthood. Send me the Catholic Almanac for 1844. Never seal anything you send by private hand. W. H. E.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE—*Sodality of the Blessed Virgin.*—We are much indebted to a Washington correspondent for the following interesting letter, describing a ceremony which took place at St. Matthew's church, on the 10th of December.

WASHINGTON, *Dec. 10th*, 1843.

DEAR FRIEND,—Wishes are generally vain and fruitless, yet I cannot refrain from expressing the desire that I were a gifted writer, if only to describe in the glowing terms which they deserve, the chaste and holy pleasures of the few past hours. You are aware that the occasion which filled our simple edifice at an early hour this morning, was for the public admission of members into the sodality of the Blessed Virgin Mary: but as you are probably unacquainted with the object of this society, I will for an instant, dwell upon its origin, by briefly recapitulating the explanation which was given to us from the altar a few Sundays since. This society was established about two hundred years ago, and originated in Rome, at the celebrated college of Gésu, under the guidance of the Society of Jesus. At this institution, the youth were accustomed to meet and recite the office in honor of the Virgin

Mother of God. The directors, witnessing the good to be derived from it, applied to the sovereign pontiff, and he, gradually opening the treasures of the church, established it as a society, and enriched it with the choicest blessings of heaven. The piety of the faithful soon induced them to imitate this bright example, and from first being instituted only in religious houses, the society was finally introduced into the secular congregations of the various churches throughout the neighboring countries of Europe. Of this parent society at Rome, we form a branch, and enjoy the same privileges, the benefit of the same indulgences, as are enjoyed at Rome itself. You will, of course, not expect me to enter upon the benefit which will accrue from joining a society of the kind, as that is irrelevant to the subject of my letter; but, I shall proceed at once to the ceremonies of the day.

I do not hesitate to say that any unprejudiced person, who had accidentally entered our church, at early dawn, would have been unconsciously impressed by the scene there presented to view, and felt that some momentous occasion had assembled together the silent figures before him; some kneeling in devout and fervent converse with their God, now dwelling on the sweetly decorated altar, but whom they were soon to receive a willing guest within their grateful souls; whilst around the confessional door, were pressing many anxious throbbing hearts, awaiting their turn for admission, and thus proving their sincerity to be numbered among the children of Christ and his beloved mother; and when, during the celebration of the Holy Mysteries, *at least five hundred* received the sacrament of love, all leaving their seats noiselessly and without confusion, turning from the altar in a subdued and reverential manner, in order to give place to others after them, it was a sight not only to rejoice a Christian's heart, but to make even the infidel tremble in his proud conceit, and dash to the ground the baseless fabric which for years he had been trying to force his mind to believe.

A few moments after the ending of mass, the Most Rev. Archbishop, attended by the Rev. Father Deluol, and our own kind pastor, entered the sanctuary, to receive the enrollment of the followers of Mary. On ascending the altar steps, before taking his seat, the archbishop turned and gave a beautiful and appropriate address to the congregation. I wish I could remember his exact words, but, amid the excitement of the scene, they have been nearly effaced from memory,) for they were so kind, so parental, and must have touched a chord responsive in the heart of every one present: it seemed as if he were addressing each one individually. He commenced by remarking, that "unity was the principal and most beautiful characteristic of that church whose children we are, and that it was the wish of its divine Founder it should be so; for, on the eve of his passion, when about to be separated from his disciples, he prayed that they might ever continue to be one, even as he and his Father were one; that, independently of this great and wide spread body, which forms the universal church, there are others who form particular associations, the members of which are closely knit together by the bond of unity, and by their zealous activity and piety devote themselves in a manner which they consider more acceptable to Almighty God, and endeavor, as it were, to take heaven by a holy violence." He then continued to observe, that "societies of this kind are always commendable; but, when I reflect upon what has this day assembled us together, and under whose auspices, I feel that you, my brethren, are in the true path towards virtue, for the cherished mother of our Saviour watches with fond and devoted tenderness over all who give themselves entirely to her service. When I see 'Mary, the Mother of God,' inscribed upon your banner, it points me to the lovely source from whence you derive the spirit of devotion which animates your hearts on this happy morn. Falter not, then, in the path you have selected, but when temptations, trials, and sorrows assail you, ever have recourse to the sweet name of Mary, (for are you not about to be enlisted as her children?) and she will not desert you at the hour of need; but interceding with her loved Son, will ask him to cast a pitying look upon these, the children of her love upon earth. And then, how consoling the reflection, when, at the judgment day, all will be tremblingly awaiting the final decision, to have our beloved Mother present you to her blessed Son, saying, these are my children, they have been faithful to me upon earth, accept now my intercession for them, at this their time of utmost need. Such is the reward destined for those who faithfully persevere in the honor due to the Mother of God. But outward reverence is not the only thing which God requires of you, towards this perfect model of all that is bright and lovely in the human character; he requires of you faithfully to imitate her virtues, whilst on earth. You are not called upon to imitate her miracles, for we do not read that she ever performed any; not her great actions, for none are recorded in the sacred volume; but you are to imitate her in her love of retirement, her purity, her modesty, her humility, in the faithful performance of those every day duties of life, of those household virtues, which are more acceptable to Almighty God, as being of daily occurrence, and such as come within the province of every one." Our venerated superior having concluded, the reception into the sodality now took place. The Rev. Mr. Donelan having previously instructed the men to advance, the first three officers of the male

sodality, consisting of the prefect, and first and second assistants, took their places in front of the altar, when the hymn *Veni Creator Spiritus* was recited, Mr. Donelan and the officers alternately reading a verse. The prefect, having read aloud what was required of the sodalists, was responded to by the assistants in the name of all the members. All then advanced, with a medal of the immaculate conception pendant from their necks by a white riband, and kneeling at the railing, each one receiving a lighted candle in his hands, repeated aloud, slowly and distinctly, the formula of admission, which consisted in a prayer, invoking the assistance of the Immaculate Virgin, Mother of God, as their protectress and advocate, promising to honor, love and reverence her themselves, and instruct all those committed to their charge to manifest the same respect towards her. The ladies then advanced, with the same order and regularity, having previously laid aside their bonnets, and casting over their heads the snow white veil, imitated by their deportment the modesty and retirement of her whom they this day solicited to be their mother and patroness. Whilst all this was passing in review before me, the reflection arose in my mind, what a beautiful feature in the female character was that of devotion; "that silent act, in which the soul divests itself of all outward things, flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilts, or pleasures into the bosom of an Almighty Friend." But if the silent overflowings of the heart, in its exercises of piety, are beautiful in a female, to whom it seems constitutionally to belong, how much more edifying, how inexpressibly tender it is, to see one of the sterner sex yielding with all the confiding simplicity of childhood to the dictates and observances of his religion! to see a man in all the pride of intellect, with strong ardent feelings fresh about him, bowing himself humbly and submissively in the presence of another, that one perhaps younger than himself, or, it may be, inferior in intellect, and possibly in goodness, and listening with childlike submission, for it is his God and his church that speak to him through the anointed one of heaven! And whilst the communion rail was filled, from time to time, to overflowing, with men of all ages and conditions, I imagined the sentiments of holy joy and delight that thrilled the breast of their beloved director and friend, on witnessing so many profiting by his exhortations and example, and throwing aside all human restraints and respects, monthly thronging around the altar of their hopes and desires. But whilst I was indulging in these pleasing reflections, the colored sodalities were awaiting their turn for admission, and this was one of the most gratifying events of the day; their order, regularity, and reverential deportment being truly beautiful, showing how fully they had been instructed, and how deeply they were impressed with the solemnity of the act. As in the previous reception, the men formed a large portion of the colored sodalists. The ceremonies were concluded by the recitation of the *Te Deum*, during which, the Most Rev. Archbishop, seated in the sanctuary, viewed the passing scene with a smiling and benignant countenance, his expression speaking more plainly than words, the true and heart-felt pleasure which pervaded his breast; and as with cheek reclining on his hand, he now and then threw a gratified look through the assembled congregation, it seemed as if it was from the deep love of a parent's heart, taking in at a glance his children who were now more particularly consecrated to their God and their church. The venerable Father Deluol, seated at his side, appeared to be a pleased and gratified spectator of what was passing around him. Mr. Donelan now turned, and in a few, but expressive words, addressed the Rev. Fathers. The touching tones of his voice betrayed the interest and emotion with which he had witnessed the morning scene. He remarked, that he deemed it due both to the archbishop and the congregation, to mention the activity and zeal which had marked their conduct since the introduction of the sodality. It was instituted in this church last November a year, and since that period, you might have seen them, amid the snows of winter, and the noontide heat of a summer's sun, assembling on every Sunday around the altar of the living God, to recite the office of the Blessed Virgin Mary. The happy day had at length arrived for which they had so yearningly longed, so ardently sighed. The bull of the pope was at last received, and they were now aggregated to the society at the college of Gésu in Rome. Though the number of communicants had been so great, yet many an anxious, disappointed heart was now mourning over its privation, from being unable to enter the confessional; the increase of penitents being so great, there was no time or opportunity to hear them all. He called upon them to cast their eyes over the assembled multitude, and see the gray haired sire who will, in a few years, appear before his God, by this public act of devotion marshalling the way for the youthful aspirant at his side, to all the practices of piety and devotion; the fond attentive mother, instilling into the tender minds committed to her care, an early love and reverence for the practice of virtue, so that its beauty and holiness might pass into their hearts. He then begged for himself and congregation a parting and parental blessing from the consecrated hands of the archbishop, who immediately arose, and in a brief reply, again expressed the great pleasure which had been this morning afforded him, and paid an appropriate and sincere tribute to the unwearying and fervent zeal of our

astor. As the head of the church, he thanked him r the number of souls, which by his activity and arental care had, on this occason, been presented Almighty God, and added that he would with neerfulness and joy give the blessing to those ound him. And, as we bowed our heads to reive his parting benediction, I doubt if there was heart in that church, which did not whisper a nd aspiration to heaven for having accorded them ie privilege denied to so many others of being ere present: and, as Mr. Donelan turned to dismiss his flock, I thought if ever there was a pastor ho should receive the veneration, the grateful love, ie united homage of his congregation, that one ow stood before us: and how frequently and fervently should Mary, the Virgin Mother, be invoked cast over him her protecting influence, to pluck om around him the rugged and thorny plants of fe, and to strew his onward path with flowers of ightest and loveliest hue!

At half past eleven, we had a solemn high mass, thanksgiving, which was sung by Rev. Mr. Blox, Georgetown, assisted by Rev. Mr. Myers and r. Lynch as deacons. Venerable Father Deluol gain appeared before us, and gave a very feeling ldress from the gospel of the day, "Blessed is he at shall not be scandalized in me." He dwelt for short period upon the text, and then forcibly aplied it to those who are tyrannized by human reect, that shameful deference to the opinion of the orld which often forces us to deviate from the ath of rectitude. He then observed that these marks were probably ill-timed in this congregaon, who, after the scene he had this morning witssed, mutely, but eloquently told him that they ad learned from their zealous pastor to trample nder foot the monster of human respect; he had ere seen all, of every age, sex and condition, ithout any distinction, crowding around the altar their God, and the large number of those, who ough differing in color, were yet formed by the me Creator, redeemed by the same precious blood, irs of the same blessed immortality, beautifully emplified those words of the day's gospel, "that e poor have the gospel preached to them." But must refrain from making any further analysis of is discourse, or I shall swell my letter to a most ordinate length; and, I wish, moreover, to give u a slight account of the admission in the afteron of the youthful sodalists. Although I was yself prevented from attending by excessive fague, yet, from the description given me, it must ve been a truly interesting spectacle. It took ace in their own sweet little chapel, immediately fore vespers, Rev. Mr. Deluol presiding. This dality is divided into two branches, the larger ys and girls forming one division, and the younger es another, under the name of "Angels Sodality," a very meet and appropriate name for the youthful band, who, with the simple muslin veil thrown over their heads, subduing all childish mirthfulness and glee, now silently advanced to the altar, and in the sweet and gentle tones of infancy vowed fealty to their God, and love to his Blessed Mother, by simply repeating the Hail Mary. The elder children's sodality made their profession with the same formula as was used in the morning. I believe I neglected to inform you that we have five different sodalities instituted at our church. Father Deluol, I am told, very kindly addressed the children, exhorting them to the practices of piety and devotion. If the morning scene was beautiful, how much more touching it must have been to witness so many youthful hearts thus early consecrating themselves to God, under the auspices of the Blessed Virgin. The events of this day will never be effaced from their minds, and I fondly believe that whatever may be their contact with the world in after life, that our Blessed Lady will tenderly guard them, and permit naught to sully the purity of their hearts, or blight the sweet bud of devotion, which on this auspicious morn was called into existence, under the guidance of their beloved director; but that it will continue to unfold its leaves, until, expanded into blooming maturity, God may see fit to pluck it from this earthly soil, and add another fragrant flower to the choicest garlands of heaven.

Will you, dear friend, accept of this meagre account of what, I hope, will prove one of the happiest days in our existence; and, overlooking all defects, view in it alone the great desire I had of contributing to your pleasure. A.

Diocess of Philadelphia—*Ordination.*—The bishop of Philadelphia, at the request of the bishop of Pittsburg, on Saturday last, admitted to tonsure and minor orders, Michael O'Brien, Thomas O'Flaherty, Peter Brown, and Patrick Duffy, theological students from Ireland, for the diocess of Pittsburg. Robert Kleineider, from Silesia, was likewise ordained subdeacon for the same diocess. Philip O'Farrel received the order of deacon for the diocess of Philadelphia.

On Sunday, the sacred order of priesthood was conferred on Rev. Philip O'Farrel, John Mackin, and Dominick Forrestil, students of the theological seminary of St. Charles Borromeo.—*Catholic Herald, 28th Dec.*

Dedication.—A new church, at Nicetown, was dedicated on the 1st inst.

The Church in the United States.—We extract from the Catholic Almanac, for 1844, the following interesting summary of religion in this country.

"Diocesses in the United States, 21; Apostolic Vicariate 1; number of bishops 17; bishops elect 8; number of priests, 634; number of priests deceased

during the past year, 12; increase in the number of clergymen since the publication of the Almanac for 1843, 55; number of churches, 611; other stations, 461; ecclesiastical seminaries, 19; clerical students, 261; literary institutions for young men, 16; female academies, 48; elementary schools, *passim*, throughout most of the diocesses; Catholic periodicals, 15.

OBITUARY.

Nov. 28th, Sister Mary Michaela, (Stone street), a sister of charity at St. John's orphan asylum, Philadelphia.—*Cath. Herald.*

On the 8th December, at St. Michael's, Louisiana, Madame Elizabeth Gallitzin, superior of the Society of the Sacred Heart in the United States, aged 47 years.

NOTICES OF BOOKS.

The Following of Christ, in four books, &c., with Prayers and Reflections, by the Rev. James Jones. First American edition. Baltimore: John Murphy. 32mo. pp. 520.

We have already called public attention to this neat and convenient edition of a work that was pronounced by Fontanelle the best that ever came from the pen of man, the Bible being of divine origin. The universal esteem in which it is held throughout the church, is the best criterion of its excellence. The present edition is marked by a variety of style in the typography, and of quality in the paper, having been adapted to the different tastes of purchasers.

Of the Imitation of Christ: four books: by Thomas A Kempis. First complete American edition. N. York: D. Appleton & Co. 18mo. pp. 324.

This is a handsome volume; but, as Catholics or critics, we cannot say more in its praise. Most unwarrantable liberties have been taken by the editor, in omitting certain passages from the context, and thrusting them to the end of the volume, in the shape of notes: because these passages most unequivocally teach the doctrine of the Catholic church, on the subject of prayers for the dead, invocation of saints, the perfection of the monastic life, &c. In another Protestant edition, these passages will, perhaps, be excluded even from the appendix, and then the work will be passed off by our dissenting brethren, as altogether free from popery: but, this is not a fair way of dealing with the public. If the works of an author are printed, with his name on the title page, let them be published as they came from his pen, and not in a form which he would utterly disavow. As many complete editions of this work have appeared in the United States, we see not how that before us could be termed the *first*, unless it be understood to be such among Protestants; but, even in this case, it cannot properly be called *complete*, because the words of the author are not published as he wrote them.

The Little Garden of Roses and Valley of Lilies: by Thomas A Kempis. New York: Casserly & Sons. 32mo. pp. 295.

We are much pleased with this little volume, from the press of Messrs. Casserly & Sons. Its appearance and mechanical execution are far superior to those which are usually bestowed upon works of an ascetic character, and it is ornamented with a fine engraving of the nativity of Christ, in the style of Overbeck. As to the matter of the book, it must forcibly recommend itself to every Catholic, by the very circumstance of its being the production of Thomas A Kempis, the most eloquent and impressive of ascetic writers, the charms of whose style never flag, and whose instructions, however familiarly they may be known, still retain all their original power and unction. The subjects treated in the volume before us are such as relate to persons in every condition of life, and will be found by the pious reader to be fraught with the most practical lessons. We earnestly recommend this publication.

The Metropolitan Catholic Almanac and Laity's Directory for 1844. Baltimore: F. Lucas, Jr. 18mo. pp. 184.

This Almanac has appeared late in the season owing to circumstances beyond the control of the publisher. Every effort will be made to prevent this delay in future. The style of the work is superior to that of former numbers; but it does not contain as many prints of churches and other ecclesiastical edifices as ought to be found in it, and would contribute much to enhance its usefulness, as well as its appearance. The principal articles which it contains, besides the usual statistics of the various diocesses, are: Hints on Ecclesiastical Architecture, a biographical notice of the late Dr. England and the statistics of the universal church. These matters, together with the information respecting the newly erected sees in the United States, render the present number of the Almanac particularly interesting. The few faults that occur in it, are scarcely avoidable in a work of this description.

The Parables of Pere Bonaventure Girardeau, S. J. author of L'Evangile Medite. Baltimore: F. Lucas, Jr. 18mo. pp. 140.

This is one of the books which are the best calculated to instruct the mind and teach the heart. The principles of virtue which it seeks to impart, are exemplified in a variety of narratives, which command the attention of the reader by the attraction of the style in which they are presented, while the allegorical representations afford the means of applying them with peculiar force to the conduct of life.

A Lecture on the mixture of civil and ecclesiastical power in the governments of the Middle Ages, by the Rt. Rev. Dr. Hughes, bishop of New York. New York: J. Winchester. 8vo. pp. 24.

We are indebted to the distinguished author for a copy of this lecture, which is characterized by the same deep judgment, sound philosophy, luminous exposition, strength of logic, and nerve of style that are commonly observable in the productions of the same pen. Although difficult to present a very clear view of the subject within the brief compas

twenty-four pages, Bishop Hughes has satisfac-rily shown that the mixture of civil and ecclesi-tical power among the clergy of the middle ages, as not only called for by the necessities of the mes, but opened the way to the blessings of that vilization which we enjoy at the present day.

he Poor Man's Catechism, or the Christian doctrine explained, with short admonitions, by John Man-nock, O. S. B. Baltimore: Metropolitan Press. 12mo. pp. 276.

This work was called the *Poor Man's Catechism*, e presume, because the author intended it princi-ally for the use of the less educated portion of so-ety, and for this reason, conveyed his instruction an easy and familiar style. But this feature of e book does not prevent it from being equally lapted to all classes of persons, and its circulation nong the rich and the poor, the learned and the nlearned, as an excellent exposition of the Catho-: faith, is a proof of what we here assert. The esent edition has been issued by the press of St. ary's college in a very good style, and possesses, dependently of its intrinsic worth, a quality which ill render it as much the poor man's catechism as at of the more wealthy; it is the excellent quality cheapness which sometimes even the rich them-lves do not disregard. The very low price of enty-five cents per copy will place this admirable ork in the hands of all.

ictorine, a Tale from Real Life. New York: Edward Dunigan. 32mo. pp. 126.

We are glad to perceive that our Catholic book-llers generally, are turning their attention to the iblication of such interesting and instructive tales the one before us. It remains for parents to do eir part by placing them in the hands of their ildren. They can bestow no more excellent gift, particularly when the book is got up in the ele-gant style of *Victorine*. For sale by J. Murphy.

Symbolism, or Exposition of the doctrinal differences between Catholics and Protestants, &c., by John Adam Moehler, D., D., translated from the German, with a memoir of the author, &c., by James Burton Robertson, Esq. Two volumes of the London edition in one. New York: E. Dunigan. 8vo. pp. 575.

Catholic literature in England and America has received a rich accession in the publication of Mr. Robertson's translation of Moehler's profound and admirable work on the doctrinal differences between Protestants and Catholics. The importance, both among the clergy and the laity, of the knowledge which it imparts, is solidly established by the au-thor in his preface, and this, with the immense ser-vices which the work has rendered to religion in Germany, should be sufficient to obtain for it a wide circulation in our own country. We hope that Moehler's Vindication of the Symbolism against the attacks of Dr. Bauer will also be given to the Ca-tholic public. As we intend to refer more fully to the translation before us on some future occasion, we shall merely observe for the present, that this edi-tion is enriched with an extensive memoir of the illustrious author, and forms, in our opinion, the most elegantly and substantially printed volume of a doc-trinal character that has ever been issued by the Catholic press of this country, and will readily compete with any English publication of the same description. For sale by J. Murphy.

The Tree of Life; or, the Church of Christ. Balti-more: J. Murphy.

This beautiful chart, which furnishes at one glance a compend of ecclesiastical history, should be in the possession of every Catholic family.

EDITORIAL REMARKS.

In coming before our readers, at the commence-ent of the new year, with the best wishes for their mporal and spiritual happiness, we think it due by to state, that no effort will be spared on our part contribute to it, as far as we are enabled and qua-ied in our editorial capacity. For this purpose our oors are bestowed, and we trust, not ineffectually. ne present number of the Magazine will show at we have not been indifferent to its improve-ent. But when we speak of improvement, as we ve done on former occasions, we do not wish to timate that the contents of our periodical will be future, so learned or philosophical in their tone, to be unintelligible to ordinary minds; but, sim-y, that we hope to be more amply provided here-er with that instructive and interesting matter, nich the Catholic reader expects to find in a pub-ation of this nature. While we desire to accom-odate it to every class of persons, we must also allowed to say, that we deem the plan, which e have adopted, the most likely to insure success. We have the pleasure of stating that several ticles will appear in the Magazine, on the life and nes of Archbishop Carroll, and drawn from au-entic sources which have never been placed fore the public. It is scarcely necessary to add at they will possess a high degree of interest d importance, coming from the pen of a wri-ter who is already most favorably known to our readers.

We propose, in each number of the periodical, to furnish an ecclesiastical calendar, with such infor-mation also as may be useful to the laity. The order for the recitation of the divine office will be sufficiently ample for the direction of the clergy, while the list of festivals, the gospels for Sundays and feasts, and the rising and setting of the sun, &c. for the different meridians in the United States, may prove useful to Catholics at large. A biogra-phical notice of some saint, whose name occurs in the published calendar of the Magazine, will appear every month. This may very appropriately serve as a family reading on Sunday.

We acknowledge, with many thanks, the recep-tion of "Influence of Catholicity on Civil Liberty," which will be published next month. It is from the pen of a learned and much admired writer, the author of the article in the present number, on "Li-terature and the Catholic Clergy," and of several other valuable papers which have appeared at differ-ent times in our periodical, over the signature of P. F. He has adopted other initials, (M. J. S.) at our request, not to confound his productions with those of another friend to whom they have been frequently attributed. The initials were omitted in this No. by mistake.

ECCLESIASTICAL CALENDAR.

1 *Monday.* † CIRCUMCISION OF OUR LORD; or, New Year: a festival of oblig. d. 2. cl. Of. pr. without Com. In Mass Gl. Cr. Pref. and Comm. of the Nativ. *White.* In Vesp. com. of fol. only.

2 *Tuesday.* † Oct. day of St. Stephen, d. com. of Oct. in Lauds and Mass; Gl. Cr. and Pref. of Nativ. *Red.* Vesp. from ch. of fol.

3 *Wednesday.* † Oct. day of St. John Ev. d. Com. of Oct. in Lauds and Mass; Gl. Cr. and Pref. of App. *White.* In Vesp. com. of fol.

4 *Thursday.* † Oct. day of H. Innocents, d. In Mass Gl. Pref. of Nativ. *Red.* In Vesp. com. of fol. and S. Telesphorus.

5 *Friday.* † Vig. of Epiph. semid. Com. of S. Telesp. in Lauds and Mass. Gl. Pref. of Nativ. *White.* Vesp. of fol. *Abstinence.*

6 *Saturday.* † EPIPHANY OF OUR LORD: a fest. of obligation: d. 1 cl. with Oct. In Mass, Gl. Cr. Pref. and *commun.* proper during the Oct. *White.* In Vesp. com. of Sund. within the Oct.

7 *Sunday.* Sund. within the Oct. and 1 after Epiph. semid. Com. of Oct. in Lauds and Mass. Gl. Cr. &c., as on the feast. *White.* In Vesp. Com. of Oct.

8 *Monday.* Of the second day within the Oct. semid. *White.* Vesp. of the Oct.

9 *Tuesday.* Of the third day within the Oct. semid. *White.* Vesp. of the Oct.

10 *Wednesday.* Of the fourth day within the Oct. semid. *White.* In Vesp. Com. of St. Hyginus.

11 *Thursday.* Of the fifth day, &c., Com. of St. Hyginus, in Lauds and Mass; 3d. col. *Deus qui salutis.* *White.* Vesp. of the Oct.

12 *Friday.* Of the sixth day, &c. *White.* Vesp. doub. of the Oct. day. *Abstinence.*

13 *Saturday.* Octave day of Epiph. doub. Mass prop. *White.* Vesp. of fol. com. only of Oct. and 2 Sunday after Ep.

14 *Sunday.* 2 Sund. after Epiph. Feast of the Holy Name of JESUS, d. 2 cl. 9th lesson hom. and com. of Sund. and St. Felix in Lauds. In Mass Gl. Com. of Sund. 3 Col. of S. Felix, except in solemn Mass; Cr. Pref. of Nativ. and last gosp. of the Sund. *White.* In Vesp. Com. of fol. and Sund. and S. Maurus.

15 *Monday.* St. Paul. first Hermit, Conf. doub. (hymn *Meruit supremos.*) 9th. les. and com. of S. Maurus, in Lauds and Mass; Gl. *White.* In Vesp. com. of fol.

16 *Tuesday.* St. Marcellus, Pope and Martyr, semid. The Commemorations of the Saints are resumed. In Mass, Gl. Collects as on the 2d Sunday after Epiph. *Red.* Vesp. of fol. com. of preceding.

17 *Wednesday.* St. Anthony, Abbot, doub. In Mass, Gl. *White.* Vesp. of fol. Com. of St. Paul and prec. an S. Prisca.

18 *Thursday.* St. Peter's Chair at Rome, gr. d. 9th lesso of St. Prisca. Com. of S. Paul and S. Prisca in Lau and Mass, in which Gl. Cr. and Pref. of App. *Whit* In Vesp. com. of S. Paul and fol. and SS. Marius, &

19 *Friday.* St. Canute, Martyr, *semid. ad lib.* 9th lesson, a com. of the SS. in Lauds and Mass, in which G and 3 col. of the B. Virgin. (The secreta *Tua Dom Red.* Vesp. of fol. com. of prec. *Abstinence.*

20 *Saturday.* SS. Fabian and Sebastian, Martyrs, doub. Mass, Gl. *Red.* Vesp. from ch. of fol. com. of pre and 3d Sund. after Epiph.

21 *Sunday.* 3 Sund. after Epiph. St. Agnes, Virg. and Mar doub. 9th lesson, hom. and com. of Sunday in Lauds and Mass, with Gl. Cr. Pref. of Trin. and last gosp. of the Sund. *Red.* In Vesp. com. of Sund. and fol.

22 *Monday.* SS. Vincent and Anastasius, Martyrs, semid. Lessons of 1 noct. from prec. Sund. In Mass, Gl. col. as 2 Sund. after Epiph. *Red.* Vesp. of fol. com. of prec. and S. Emerentiana.

23 *Tuesday.* Espousals of the Blessed V. Mary, gr. d. 9th lesson, and com. of the saint, in Lauds and Mass, with Gl. Cr. and Pref. of B. V. (*et te in Desponsatione.*) *White.* In Vesp. com. of fol.

24 *Wednesday.* St. Timothy, Bishop and Martyr, semid. In Mass, Gl. and col. as on the 22d inst. *Red.* Vesp. of fol. com. of S. Peter and prec.

25 *Thursday.* Conversion of St. Paul Ap. gr. d. com. of S. Peter in Lauds and Mass, with Gl. Cr. and Pref. of App. *White.* In Vesp. com. of S. Peter and fol.

26 *Friday.* St. Polycarp, Bishop and Martyr, semid. In Mass, Gl. and col. as on 22d inst. *Red.* Vesp. of fol. (hymn *Meruit sup.*) com. of prec. *Abstinence.*

27 *Saturday.* St. John Chrysostom, Bishop, Confessor and Doctor, doub. In Mass, Gl. and Cr. *White.* In Vesp. com. of fol. Sund. and S. Agnes 2°.

28 *Sunday.* Fourth Sund. after Epiph. semid. 9th less. and com. S. Agnes, in Lauds and Mass, with 3 col. of the BV. Cr. and Pref. of Trin. *Green.* Vesp. of fol. com. of Sund.

29 *Monday.* St. Francis of Sales, Bishop and Conf. doub. In Mass, Gl. *White.* In Vesp. com. of fol.

30 *Tuesday.* St. Martina, Virg. and Mart. semid. In Mass, Gl. and col. as 22d inst. *Red.* Vesp. of fol. (hymn, *Meruit sup.*) com. of prec.

31 *Wednesday.* St. Peter Nolasco, Conf. doub. In Mass, Gl. *White.* In Vesp. com. of fol.

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

D.M.	D.W.	Boston, &c.		New York, &c.		Washington &c.		Charleston, &c.		N. Orleans, &c.		MOON rises or sets. Mean time. Boston, &c.	N.York, &c.	Wash'n, &c	Cha'ston &c.	N Orl'ns &c.
		rises	*sets.*	*rises*	*sets.*	*rises*	*sets.*	*rises*	*sets.*	*rises*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*
		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
1	Mon.	7 30	4 38	7 25	4 43	7 19	4 49	7 3	5 6	5 57	5 11	3 49m	3 45m	3 43m	3 26m	3 22m
2	Tues.	30	39	25	44	19	50	3	6	57	12	4 58	4 43	4 37	4 21	4 15
3	Wed.	30	40	25	45	19	51	3	7	57	12	5 43	5 37	5 32	5 15	5 9
4	Thurs.	30	40	25	45	19	51	3	7	58	13	*rises.*	*rises.*	*rises.*	*rises*	*rises.*
5	Frid.	30	41	25	46	19	52	3	8	58	14	5 56a	5 0a	5 6a	5 22a	5 20a
6	Satur.	30	42	25	47	19	53	3	9	58	14	6 1	6 6	6 10	6 22	6 29
7	SUND.	7 30	4 43	7 25	4 48	7 19	4 54	7 3	5 10	6 58	5 15	7 8a	7 10a	7 14a	7 24a	7 28a
8	Mon.	30	44	25	49	19	55	3	11	58	16	8 17	8 19	8 21	8 27	8 30
9	Tues.	30	45	25	50	19	56	3	12	58	17	9 26	9 27	9 28	9 29	9 32
10	Wed.	29	46	25	51	19	57	3	13	58	18	10 35	10 24	10 35	10 32	10 32
11	Thurs.	29	47	24	52	18	58	2	14	58	18	11 46	11 46	11 43	11 37	11 37
12	Frid.	29	48	24	53	18	59	2	14	58	19	... ...	... ...	... ...	... ...	... ...
13	Satur.	28	49	24	54	18	5 0	2	15	58	20	0 59m	0 56m	0 54m	0 44m	0 41m
14	SUND.	7 28	4 50	7 23	4 55	7 17	5 1	7 2	5 16	6 58	5 21	2 12m	2 8m	2 4m	1 51m	1 48m
15	Mon.	27	51	23	56	17	2	2	17	57	22	3 24	3 20	3 15	2 59	2 54
16	Tues.	27	53	22	58	17	3	2	17	57	23	4 32	4 27	4 21	4 4	3 58
17	Wed.	26	54	21	59	16	4	2	18	57	23	5 32	5 26	5 20	5 4	4 58
18	Thurs.	26	55	21	5 0	16	5	2	19	57	24	*sets.*	*sets.*	*sets.*	*sets.*	*sets.*
19	Frid.	25	57	20	2	15	7	1	20	57	25	5 12a	5 17a	5 21a	5 33a	5 40a
20	Satur.	24	58	19	3	14	8	1	20	56	25	6 21	6 24	6 28	6 37	6 41
21	SUND.	7 23	4 59	7 19	5 4	7 14	5 9	7 1	5 21	6 56	5 26	7 29a	7 31a	7 33a	7 38a	7 31a
22	Mon.	22	5 0	18	5	13	10	1	22	56	27	8 34	8 35	8 35	8 38	8 39
23	Tues.	22	2	17	6	12	11	0	23	55	28	9 36	9 35	9 36	9 34	9 34
24	Wed.	21	3	17	7	12	12	0	24	55	29	10 38	10 37	10 35	10 30	10 30
25	Thurs.	20	4	16	8	11	13	0	25	55	30	11 37	11 35	11 33	11 25	11 22
26	Frid.	20	5	15	9	10	14	6 59	26	54	31	... ...	... ...	... ...	... ...	... ...
27	Satur.	19	6	14	10	10	15	59	27	54	32	0 38m	0 35m	0 31m	0 20m	0 17m
28	SUND.	7 18	5 8	7 14	5 12	7 9	5 16	6 58	5 28	6 53	5 33	1 37m	1 33m	1 28m	1 15m	1 11m
29	Mon.	17	9	13	13	8	17	58	29	53	34	2 35	2 31	2 26	2 10	2 5
30	Tues.	16	10	12	14	8	18	57	30	52	35	3 31	3 26	3 20	3 4	2 58
31	Wed.	15	12	11	16	7	20	57	31	52	36	4 23	4 17	4 12	3 56	3 49

EPISTLES AND GOSPELS OF THE *Sundays and Festivals in the month of January.*

	EPISTLE.	GOSPEL.
Circumcision, or New Year,	Titus ii, 11—15.	Luke ii, 21—22.
Epiphany,	Isaiah lx, 1—7.	Matt. ii, 1—13.
First Sunday after Epiphany,	Rom. xii, 1—6.	Luke ii, 42—52.
Second Sunday after Epiphany,	Rom. xii, 6—16.	John ii, 1—12.
Feast of the Holy Name of Jesus,	Acts iv, 8—12.	Luke ii, 21.
Third Sunday after Epiphany,	Rom. xii, 16—21.	Matt. viii, 1—13.
Fourth Sunday after Epiphany,	Rom. xii, 8—11.	Matt. viii, 23—28.

PHASES OF THE MOON.

	D.	H.	M.
Full moon,	5	0	26 A.
Last quarter,	12	4	23 A.
New moon,	19	1	9 A.
First quarter,	27	7	22 M.